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THE METHODIST WOMAN

A METHODIST WOMAN IS ALERT TO NEWS EVENTS
Capital's Schools Begin Racial Integration Smoothly
FOREIGN AID BILL PASSES CONGRESS
Measure Ready for President —Social Security Now Is Last Major Hurdle Left
By JOHN D. MORRIS
WORLD FOOD GAINS, BUT INADEQUATE
By-Passing Hurts U. N., Hammarskjold Warns
By John Molleson
NEW MOVE NEARS FOR TECHNICAL AID
Senate Group Vote Would Give 10 Millions to U. N. for World Program
ALCOHOLISM FOES AIM AT EXPANSION
State Prevention Group Maps a Plan for Chapters in About 50 Communities
Hammarskjold Names Bunche to Key U. N. Post
Eisenhower Urges States Aid Refugees
By CHARLES E. EGAN
WOMEN'S RIGHTS PACT IN FORCE WEDNESDAY

NOVEMBER 1954

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RECENT ARRIVALS FROM—

Africa: **Miss Helen Bennett, Box 725, Mount Hope, West Virginia.**
India: **Misses Theodora Bryce, 150 Fifth Ave., New York 11, N. Y.; Ruth Hoath, 614 N. Bluff Ave., Anthony, Kansas.**
Japan: **Miss Dorothy Croskrey, 936 Third Ave. East, Kalispell, Montana.**
Korea: **Miss Thelma Maw, 314 East 8th St., Corona, California.**

RECENT SAILINGS FOR—

Africa: ***To Central Congo,*** **Misses Lorine Guess (to study in Brussels), Ann Ruth Jones, Rosa Ulsh; *to Southern Congo,* Miss Marlene Harmon; *to Southern Rhodesia,* Miss Margit Johansson; to *North Africa,* Misses Nancy Blake, Mary Ellen Furbush**
India: **Misses Louise Landon, R.N., Eunice Sluyter, Ruby L. Hobson, R.N.**
Japan: **Misses Mary C. Foster, Joyce C. Koch, Jennie Lind, Margaret Maiden, Kathleen Register, Mary Belle Oldridge, Eleanor Warne**
Pakistan: **Miss Constance Blackstock**
Philippines: **Miss Leila V. Dingle**
Uruguay: **Miss Nathalee Pennington**

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COVER

The cover was planned to use with the study, "That They May Have Life."

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Amsterdam to Evanston

few impressions comparing the First Assembly held in Amsterdam, Holland, in 1948 and the Second Assembly held in Evanston, Illinois.

By MRS. J. D. BRAGG

O. L. Simpson

camera caught Mrs. Frank G. Brooks and some of the Methodist delegates he processional entering First Methodist Church for the opening service worship.

AT TIMES it was almost like "old home week" at Evanston as we greeted nds made six years ago in sterdam. So much has hap- ed during these intervening rs. Very frequently we found selves discussing these changes, well as comparing notes on ny things of mutual interest, sonal and otherwise.

was thrilled to see so many nger people, some as delegates, ers as consultants, stewards, es, and secretarial help. What enriching experience it must e been for these future leaders come into such close contact n the present leadership of the istian movement. One could se the depth of interest of these th even as they moved about the duties which had been as- ed to them.

he larger number of representatives from the far Eastern countries was in marked contrast to the few who were present at the First Assembly. Of course, this was largely due to the availability of a great host of students in this country, many doing post-graduate work, quite mature and with a background of experience which made for valuable contributions in commissions and committees, as well as the plenary sessions. They always were ready and eager to speak for their homelands, and it proved on more than one occasion to be most stimulating and exciting. It was my privilege to have as a roommate a member of the faculty of the International Christian University in Tokyo, and thus I lived for two weeks very close to one who was vitally concerned with the problems and opportunities of her country of Japan. No doubt any one as closely associated with representatives from India, Korea, Africa, or other lands would have caught the same deep concern for the effectiveness of the Christian movement in their own area of the world in these rapidly changing times.

It seemed to me that the average age of the delegates in Evanston was several years younger than those attending the Amsterdam Assembly, which is surely a wholesome trend. There was also an exhilarating air of confidence and trust in each other, a sense of security which made for greater assurance and expectant hope of arriving at the solution of mutual problems.

It was encouraging to see more laymen and laywomen serving as delegates and consultants and an even larger number among the accredited visitors. The Christian witness, which they bore personally in the many discussions, gave an insight into the depth of their religious experi-

Mrs. Frank G. Brooks *(standing)* and Mrs. Paul Arrington comparing notes before the beginning of a session. Note the headphones.

Campbell Hays from Monkmeyer

ence. There are not as many representatives of the laity as there should be in a World Council of Churches, but the growing awareness of the communions to this lack will surely bring an increased number into future Assemblies. There was a willingness to face practical problems so far as the church and vocations are concerned. A well-deserved and all-too-long-delayed recognition of the influence of Christian laymen in their business and professional life became an important part of one of the Assembly reports. I hope this will help bring encouragement to faithful laymen everywhere.

The recommendations of the Commission on the Life and Work of Women indicate a slightly new approach to the study of this whole subject. The place of women in the activities of the church has been a major concern for some years. We shall watch with great interest any new developments. The ecumenical fellowship made possible for the women at the tea and worship service on a Sunday afternoon in Evanston was a most successful event. How the women of the Chicago area for miles around, hundreds of them, did turn out to greet their guests from all parts of the world—we shall never forget their gracious hospitalit

All of us rejoice in the election our beloved Mrs. Brooks to mem bership on the Central Committ of the World Council of Church for the next six years. We must a remember that she is there as o of the four representatives of T Methodist Church in the U. S. (the others being Bishop Oxnar Bishop William Martin, and M C. C. Parlin). Our prayers wi continue to follow her as with h usual grace and efficiency she re resents our whole church on th important committee which gover the work of the World Council b tween meetings of the Assembl

Women at Evanston

By MRS. FRANK G. BROOKS

Campbell Hays from Monkmeyer

A man whose name we did not catch is probably hearing plenty about the place of women in the church from Mrs. Rena Karefa-Smart of West Africa and Mlle. Madeleine Barot.

WOMEN at Evanston were a part of the whole. Not a large part, to be sure, but still a part of all the groups studying the main theme—*Christ the Hope of the World!* In these theological discussions our heads were under water sometimes, but, when our heads bobbed up, we saw the heads of some of the men going under. It was quite an experience to hear a woman theologian disputing (in a nice way, to be sure!) with an archbishop.

Women were a part of the six "section groups" studying such problems as international relations, evangelism, and social questions. Here most of us felt more at home, largely because of Woman's Society study courses through the years.

Women took part, also, in the "working committees," dealing with the internal structure of the World Council of Churches. The largest number of women were in the subcommittee on the Department on the Cooperation of Men and Women in Church and Society. This Department was formerly called Commission on Life and Work of Women in the Church[1]—a name familiar to secretaries of Status of Women in the Woman's Society.

This subcommittee expressed the firm conviction that the place of women in the church and in society is vital and real. It expressed its satisfaction, also, that the name of the committee has been changed.

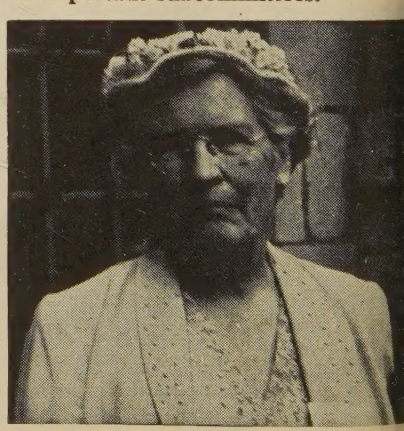
At the Evanston Assembly of the World Council of Churches there were 44 women delegates; at Amsterdam, in 1948, there were 19 women delegates. Statistics are not always interesting, but a selective comparative list of a few of the official participants at Evanston may have some value.

	Clergy and Theologians	*Women*	*Laymen*	*Tot*
Delegates	383	44	75	50
Consultants	93	15	37	14
Accredited Visitors	328	111	60	49

There were many interestin women delegates at Evanston, n the least of whom was the wife the Archbishop of Canterbur Mrs. Geoffrey F. Fisher. She h six sons and four granddaughte and delights to talk about them a even as you and I. Mrs. Fisher deeply interested in the status

[1] THE METHODIST WOMAN: June, 1950, "Repo From Geneva"; February, 1953, "The Place Women in the Church."

Dr. Georgia Harkness of the Pacif School of Religion, a consultant, serve on important subcommittees.



men in church and society and de valuable suggestions in our committee meetings.

Women of all countries show a cere eagerness to help their urch and to make its life more aningful. Women from Egypt, gland, India, Germany, Norway, l the Netherlands told of their ivities in church and community. In India," said Mrs. M. omas of Travancore, "we find challenge in evangelistic work." s. Hertha Herntrich of Ham-g, Germany, told how the urch woman's first way of help- others is through her work with ugees from the Russian-domi-ed eastern zone.

Miss Cornelia Van Asch Van Wyck a friend whom I have known for eral years. She belongs to the tch Reformed Church and con-ers that the greatest problem of church, in her country, is to ke women feel their responsi-ities. "Women keep too much to ir homes," she said. "While men think their duty is all done being good mothers, I feel it is pity if they do not work with ir church."

Undoubtedly the two women best own at Evanston were the main akers at the only meeting ictly for women, held on Sunday ernoon, August 22. Preceding s meeting, at which Dr. Kathleen ss spoke and Mrs. Rena Karefa-art led the devotions, there were e fellowship teas, attended by 00 women. These teas were ar-ged by the gracious women of various Evanston churches. men from all the states sur-nding Illinois came in large mbers.

Mrs. Karefa-Smart, a brilliant ng woman, was reared in the ican Methodist Episcopal Zion urch. She was educated in the United States, but now lives in Sierra Leone, West Africa.

Campbell Hays from Monkmeyer

At the far right: **Mr. and Mrs. M. M. Thomas of the Mar Thoma Syrian Church of Malabar, South India, were popular participants.**

Dr. Kathleen Bliss—an Anglican church member from England—is a distinguished theologian. In her address that Sunday afternoon, she drew us all together, even though we came from the farthest corners of the earth. She said in part:

You yourselves are the World Council of Churches—not looking in through a window as at something grand, yet rather remote, but part and parcel of its very life and of its fellowship. . . . The World Council of Churches is a fellowship of understanding, where people in frank talk learn from each other and try to grow together, bearing the wounds which are the price of growth. It is a fellowship of service, where we can join in answering the cry of a troubled world, not for money only, but also for people—you and me and our children—to help it meet its need. It is a fellowship of prayer, which is itself the hardest work, and which creates the unity we long for, in which every one of us can share.

We had an opportunity several times to have fellowship with our English Methodist friends, whom many of us have known for several years: Dr. Dorothy Farrar and Mrs. B. J. Bartlett, formerly Miss Elaine Hammerton. Doctor Farrar is principal of Deaconess College, Ilkley, Yorkshire, the only woman ever to hold this office. Mrs. Bartlett has the supervision of all the study courses in the British Methodist Church.

Many times, during the days at Evanston, my thoughts turned to Miss Sarah Chakko, whose untimely death last January deprived the World Council of Churches of one of its presidents. Among the new presidents there is no layman or laywoman. I believe, however, that the World Council has grown in its appreciation of the contribution of women. Women, too, are realizing that, as women, they serve and share, even though the pattern and methods may be different from those of men.

The World Council and Your Society

n the list of delegates and ap-ntees to the World Council, the ncil of Bishops of The Meth-st Church included the six juris-tion presidents as *Accredited itors.* Mrs. Frank Hollings-worth, president of Western Juris-diction, was not able to attend, but the other five were there.

One of the affirmations of the Fourth Assembly at Milwaukee referred to the World Council:

We pledge ourselves to study the issues involved, to follow with concern the reports that come to us by press and radio, and to attempt to give intelligent interpretation in our churches and communities.

Certainly women across the country read and listened as the pro-

(Continued on page 43)

Youth at the World Council

By ROGER BURGESS

IN 1948 when the First Assembly of the World Council of Churches met at Amsterdam, a small group of young "observers" came together "in conjunction" with the sessions. When they had something to say to the total group of world-church leaders they sent a "message" to a plenary session. But they did not speak on the floor, or in the section meetings, nor were they asked to express themselves often on the major concerns of the Assembly.

In Evanston last August things were different. Youth "consultants," 100 strong from every corner of the world (only eighteen were Americans) sat in a body on the floor of the Assembly. Each had full right of debate and discussion, in fact served exactly as any other delegate except for voting privileges. In committee meetings and section meetings youth were in full participation, arguing, speaking their opinions, sitting up late at night to help draft reports.

And among the consultants one young girl, Barbara Ricks, represented the million and a half Methodist young people in America. She was well-equipped for her job.

In advance of the World Council session, Barbara traveled north of Evanston to Lake Forest College for a week-long "get-ready" period with World Council leaders and the ninety-nine other youth consultants. There were other Methodists. Philip Potter, tall, attractive young pastor from the British West Indies was in a key position as chairman of the Youth Department Committee. Since the World Council meeting he has joined the WCC youth department staff. And Methodist youth from India, South Africa, Australia, Argentina, and Great Britain represented their respective youth movements. At Lake Forest the consultants met with top leaders in the World Council and were given a general briefing on what to expect, what issues would be most important, what was behind the basic controversies.

Everywhere you turned on the Northwestern campus you ran into young people. In addition to the consultants, seventy-five stewards, each a foreign student studying in this country and recommended by his home denomination, were on hand to act as pages during the plenary sessions and to do countless jobs—drive cars, act as guides and assistants. Then, too, a host of American stewards and aides were busy sweeping, mimeographing, acting as ushers, always with one ear cocked to the discussion going on in the great McGaw Hall or in the committee sessions. In most cases the aides paid their own travel just for the privilege of helping out and being in on things.

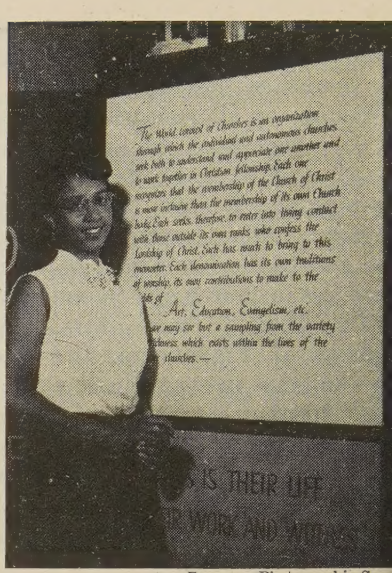
What did they accomplish? For one thing, young ideas were in everything the Council did. Often it was the young people who asked the questions on thorny problems like the race issue, the meaning of evangelism, the responsibility of a Christian layman in society. Most prevalent question: Why do so many youth leave the church early, some before they are sixteen?

For another, the youth influence clearly shaped the work of th Youth Department committe which sets policy and program f the WCC's important and effecti Youth Department. The depar ment work for the next sever years will grow out of questio youth asked, and some of the a swers they gave, at Evanston.

Most important of all is just th fact that they were there. It surprising to note how many of th now prominent leaders of the Wor Council were once leaders in d nominational youth and stude movements. Dr. W. A. Visser Hooft (executive secretary of th WCC) was a student leader as wa J. Robert Nelson, secretary of th Council's permanent Commissio on Faith and Order, and Phillipp Maury, representative to the WC from the Reformed Church France.

In his address to the Wor Council Assembly, Philip Potte put it this way, "(these) are th very ones who have received a fres and significant understanding the Gospel and of the Church task in the world."

And they are better equipped t lead their churches and their wor in a troubled age.


The World Council of Churches is an organization
through which the individual and autonomous churches
seek both to understand and appreciate one another and
to work together in Christian fellowship. Each one
recognizes that the membership of the Church of Christ
is more inclusive than the membership of its own Church
body. Each seeks, therefore, to enter into living contact
with those outside its own ranks who confess the
Lordship of Christ. Each has much to bring to this
encounter. Each denomination has its own traditions
of worship, its own contributions to make to the
life of Art, Education, Evangelism, etc.
Here may we see but a sampling from the variety
of witness which exists within the lines of the
churches.—
IS THEIR LIFE

Evanston Photographic Serv

Barbara Ricks, Howard Universi graduate, lives in Washington, D. A top student, she is a member of t Council of the National Conference Methodist Youth, Methodist delega to the United Christian Youth Mov ment General Council, and preside of her Washington Conference MY

***Left to right*—Youth consultants: Barbara Ricks, Washington, D. C.; Rufus Palmer, India; Barbara Welch, Australia; Beryl Underhill, England.**

Maynard—The Christian Advocate

The Bishops' Appeal for Korea

By BISHOP HAZEN G. WERNER

Heifer Project, Inc.

mother bringing her ailing child to e Methodist Clinic at Taejon, Korea

The Plan

THE plan calls for one offering on one day in every Methodist church in behalf of the ethodist Church in Korea. The ouncil of Bishops supported by e Council on World Service and nance has set the goal of a million llars; however, no quotas will be esented to areas, conferences, or al churches. We are to give in completely voluntary spirit.

The money received will be di-ded in the following way: 70 r cent for the work of the Divi-n of World Missions and 30 per nt for the work of the Methodist mmittee on Overseas Relief.

The day set for the Appeal and e offering is Sunday, November . On that day Methodism out its warm heart will express its mpassion in terms of the answer the needs of the stricken church Korea.

The Need

Think of the need! Two hundred d three churches without church ildings; 319 churches and 98 par-nages destroyed or badly dam-ed; 293,000 widows with 506,000 ldren dependent upon them; 20,000 amputees and an estimated 400,000 Koreans stricken with tuberculosis. And so the story of desperate need unfolds.

The Accomplishment

If Methodism could raise a million dollars for Korea in one day's offering, taken in Methodist churches across the land, think of what it would mean! It would mean churches rebuilt, schools rehabilitated, hospitals reconstructed, centers established for the training of Christian workers.

It would mean amputees given a chance, widows given employment, and orphans given the privilege of Christian education.

But more than all it will mean courage and hope for survival—the feeling that hundreds of thousands of Americans are standing with their Korean brothers and sisters in a difficult day. We read that "Abraham, when hope was gone, hoped on in faith." I have seen these Koreans going on in spite of the seemingly impossible circumstances which surround them. How privileged we are to know that we, by stretching out our hands of help, can bring again the light of hope into their eyes—and the strength of a new courage into their hearts.

It Is Possible

If every local church will utilize the promotional material and literature, if every pastor will enthusiastically and wholeheartedly make the appeal, if every Methodist will give generously and in the spirit of prayer; we shall achieve the goal and undoubtedly surpass it, reviving the spiritual power and life of thousands of our Christian brothers and sisters in Korea.

Now Is the Time

This help will come just in time. The Koreans have been struggling exhaustively to rebuild. This gift of love from us will be a transfusion of strength for them just at the time when re-enforcements are so desperately needed.

1. Now is the time because in the construction program we could actually multiply our investment with the building materials and aid made available by the armed forces.

2. Now is the time because Korea faces the necessity of economic adjustment and, therefore, stands in serious need of the material aid that this fund will make possible.

3. Now is the time because Korea's heart is open toward Christ as never before.

The women of Methodism are leaders always in the generous outgiving of their resources, and we ask the support of every Methodist woman helping in every way possible to make sure that the Christians of Korea shall receive our assistance in this, their time of great need.

WE HELP PROMOTE!

The Woman's Division of Christian Service has voted to participate, on November 14, in the *promotion* of the Bishops' Appeal for Korea. The Woman's Division will not share in the gifts received that day. These funds will be administered by the Methodist Committee for Overseas Relief and the Division of World Missions. Members of the Woman's Society of Christian Service have responsibility, as *individual* members of their churches, to see that the Bishops' Appeal for Korea is observed in each local church. We hope that each one reading this statement will consult with her pastor to make sure that her church plans to participate in this appeal for the people of Korea who have shown such indomitable courage, unconquerable spirit, deep Christian faith, and undiminished hope. They need our help and our prayers!

MISS HENRIETTA GIBSON,
Treasurer;
MRS. FRANK G. BROOKS,
President;
Woman's Division of Christian Service

A Day to Remember

By MRS. CHARLES E. WEGNER

ON JUNE 25, 1950, Communist forces crossed the thirty-eighth parallel in Korea, making it a day to be remembered not only in Korea but throughout the world. Four years later, June 25, 1954, a conference was in session at Taechun Beach on the west coast of South Korea. It had been called to study the needs and expanding opportunities of the Korean Methodist Church.

The conference was composed of thirty-four Korean delegates under the leadership of Bishop Hyungki J. Lew; eighteen missionaries representing the Division of World Missions and the Woman's Division; six representatives of the Board of Missions from the United States—Dr. Eugene L. Smith, Dr. T. T. Brumbaugh, and Mr. Charles V. Adams, representing the Division of World Missions; Miss Margaret Billingsley and Mrs. Charles E. Wegner, representing the Department of Work in Foreign Fields of the Woman's Division; Bishop Frederick B. Newell, representing the Methodist Committee for Overseas Relief.

Several weeks preceding the conference had been spent in visiting the work throughout South Korea. In Pusan, Taejon, and Inchon we had seen the unbelievable conditions under which thousands of refugees are still living. Overwhelming suffering and need everywhere are surpassed only by the indomitable spirit of people who refuse to succumb to the tragedy through which they and their country have passed.

We visited the sites of churches which had been razed as well as proposed sites for new churches. We saw the crowded, inadequate, often make-shift buildings in which many congregations are worshiping. In the Taejon church, which worships in a former Buddhist temple, Dr. Smith had preached to a thousand people. Over dusty roads we "jeeped" to Uijonbu, thirty miles south of the line, to see the gray stone church built to replace the one which had been destroyed. This church was the beginning of the AFAK (Armed Forces Aid to Korea) project whereby millions of dollars worth of building materials have been made available to churches and other institutions.

Methodist Prints

Mrs. Charles E. Wegner and two Korean orphans, who show the excellent care they have received at the Wyatt Baby Home, Seoul, Korea

On campuses in Seoul, Inchon, Suwon, and elsewhere we had thrilled to the sight of over 11,000 students enrolled in thirteen Methodist-related schools of primary, middle, and high-school grade. In Korea the desire for education is second only to that for independence and unification. All schools, except Holston formerly in Kaesong, have returned to their own campuses. Buildings which still show the marks of war and military occupancy are inadequate. Students crowded into classrooms intended for half the number now occupying them have little or no equipment.

Everywhere the shortage of mi sionaries and trained Korean Chri tian teachers is serious. The Met odist Seminary, Ewha Woman University and Chosun Christia University, each vitally importa for the training of Korean leade ship, have critical needs for build ings, equipment, and Christian pe sonnel.

To help meet the tragic shortag in Christian leadership, due in pa to the loss of over 500 pastors an full-time Christian workers take by the Communists in 1950 and i part to the fact that many sem inary graduates must enter th military chaplaincy, it is impera tive to increase facilities for trai ing supply pastors, Bible wome and lay workers. An estimate $25,000 is needed for the specia department of the seminary whe such training is given.

We visited hospitals, clinics, an community centers. An almost im possible task confronts such insti tutions to meet the needs of th more than 1,500,000 who are sti destitute or nearly so.

Too much cannot be said for th thoroughness with which the Ko rean leaders had prepared for th conference; for the courage wit which they faced their task, an for the daring plans for the futur which they proposed. Except fo the faith and vision of leaders lik Bishop Lew, Dr. Helen Kim an many others, the conference migh have been overpowered by th problems facing Korean Meth odism.

Most Methodist churches in Ko rea are built on hilltops. Thei cross-tipped spires not only sym bolize the faith of the people bu recall the words of One who said "I, if I be lifted up . . . will draw al men unto me." In this faith th Korean church moves forward

Korean refugees seeking help

Korea Calls

By MARGARET BILLINGSLEY

WHEN the representatives of the Board of Missions of The Methodist Church and e Methodist Committee for Over-as Relief traveled over the south-n part of Korea, we found an rooted people; a people whose litical problems have driven them a spirit of collective security and fense; a people with a feeling of new birth toward strength of ion; a people who are crying for lp in rehabilitation.

We found the church scattered; ildings gone in the cities; suffer-g churches in the country and lost adership. But at the same time, e found the refugees taking the urch with them, Christians gath-ed together in a worshiping body. e found them courageous; we und the people with dreams, pes, expectations. We found the ople responsive, with a welcome at touched our hearts; we found e Christians with a deep religious perience, with a knowledge that sus Christ is the Way, and that e hope of the future lies in the urch.

We found the older people con-rned about the education of the uth; we found all young people ady to sacrifice to the limit, in der to get an education. We found e schools crowded into buildings at were far from adequate; we und them meeting for their chapel rvices and other group meetings t of doors, exposed to the heat summer, the rains, and the cold ather. We found the people of God building places of worship. We found the completed places of worship filled to overflowing, with large groups gathering at daybreak to give thanks to God.

What shall be our answer? First: the Church must point the way and nurture the Christian life, and help the 29,000,000 non-Christians to find Christ. A call to young American missionaries is the only answer. Second: the Church must help rehabilitate its own program in terms of material necessities. As the United Nations rebuilds government related projects and the public educational system, we of the Church must help rebuild for our fellow Christians. Building in Korea today is not erecting structures, as visualized by most Americans, but it is helping to provide shelter; churches, places of worship; homes for the orphans, the widows and homeless; classrooms for students, many of whom are suffering from tuberculosis because of the conditions under which they are trying to acquire an education; and hospitals which demonstrate Christian love.

As people of Korea would gladly share with us anything that is theirs, they are looking to the Christians of America to help them in this great rehabilitation program.

November 14 has been set as the day when there shall be an outpouring of love gifts in every Methodist church of America to help in this great task. Not only will these gifts help in a material way, but their very giving will be a blessing and a moral and spiritual uplift to the Christians of Korea. Contributions given on this day will go to the Division of World Missions of the Board of Missions of The Methodist Church, and to the Methodist Committee for Overseas Relief, for administration.

By giving sacrificially, may each of us become "an architect in this rehabilitation program."

A PRAYER

By D. MAXINE COTTRELL

Father, God of all, we come to Thee in prayer, asking forgiveness for our weaknesses and our failures. So many times we do the things we would not do, and the things we would do we do not—as Paul said of himself. We stand in our own way and allow fear and selfishness to dominate our thinking. Strengthen us, we pray, with renewed and greater faith that we may overcome our doubts and fears and live each day in witness of Thy love.

Grant us a small portion of Thy infinite wisdom, that we may be able to look upon all men with love and understanding. Even in the face of hate and sin, may we be able to look beyond those outward signs and see the real worth of each individual. Then, surely, we shall be able to overcome evil with good, and hate with love.

Today we especially ask Thy blessing upon the women of the church and the work that they do. May they become so consecrated in their services that they will become as a great "mother-heart" of the world, acutely aware of the breathing, throbbing life around them; knowing that their task is large, that they cannot pause, they cannot rest

until every mouth has been fed,

until every pain has been soothed,

until every fear has been replaced by love and understanding,

until every mind has been freed to seek and find the truth,

until every man can stand upright in the fellowship of all men and know that he, too, is a son of God.

In our weakness, the greatness of these tasks overwhelms us. Strengthen us with the knowledge that with Thy help all things are possible.

For these things we pray, in Jesus' name. Amen.

Holston Valley Rural Project

By MAUD F. BRISTOL

FOR three hours a group of Christian leaders had faced the problems of co-operation of interracial groups. They listened intently as the chairman attempted a summary. She stopped a moment as if to measure the spiritual understanding of her hearers. Then she said, "The lines which divide people, races, and countries are erased only by the feet of those who cross them."

That was in 1940. Years passed and the words were almost forgotten until a little group of rural workers met in Tennessee to discuss their task and how best to meet the needs of those they served. One said, "We cannot really do our job until we are able to cross all lines in the communities we serve. There are other churches which need leadership training, help in vacation church schools, Methodist Youth Fellowship, and other programs. But no matter how friendly I feel and how much I want to help, I am not *their* worker, and they do not feel free to use me." Someone suggested that much more could be accomplished if there were a Negro rural worker to aid Negro churches and also share in serving Holston Conference churches in certain types of work. The group agreed to see what could be done.

Meanwhile secretaries of Christian Social Relations and Local Church Activities in both East Tennessee and Holston Conferences had arranged for an exchange of fraternal delegates to attend their conference annual meetings. They had studied maps together and noted the location of their churches in the overlapping territory. They had discussed common problems, too, and in the process had become friends. In these ways firm foundations were laid. It was not surprising, therefore, that in January, 1953, when a little group of women met around a dinner table at Buck Hill Falls, Pennsylvania, the vision of a new project began to take definite form.

It was in the fall of 1953 that a joint interracial committee met at Morristown College, Morristown, Tennessee, to make definite plans for the new work. It included representatives of the Woman's Society and the total Church. Bishops, district superintendents, Woman's Division members, and many Woman's Society members in both conferences had been contacted and were enthusiastic. After careful consideration it was unanimously agreed to set up the Holston Valley Rural Project, which would include the work formerly known as the Holston Conference Rural Work and the Holston Cooperative Rural Work. A trained Negro rural worker was to be added to the staff to work in the East Tennessee Conference church areas, and also to cooperate with the other seven rural workers now in Holston Conference as a liaison person to help members learn to know each other and to work together where practicable.

On February 12, 1954, the new worker was welcomed to the Holston Valley Rural Project staff. She has shared in vacation church school leadership training experiences, and has invited other workers to help her in leadership training work near their areas of special service. She was a valued member of the Holston Conference Youth Assembly faculty last summer and has served on the junior camp staff of one district in Holston, in addition to setting up and helping with a number of vacation church schools and making many contacts in East Tennessee Conference. She has worked very closely with the coordinator of Rural Work who serves the workers and committees of both conferences.

Do you wonder what workers do under this plan? Just what rur workers are doing wherever th serve. Everyone must be a cons crated Christian, college-traine with a "holy imagination," a sen of humor, and the ability to wo understandingly with others. the center of the entire program the determination to find and me the needs of all people in the con munities served, and to work close with district superintendents, pa tors, and local people. To discov needs one must live with the peopl love them, and become one of ther A rural worker, like a ministe must earn her right to be a part her community.

One worker said to a group city women not long ago, "I hav sought to give myself in every po sible way: through my personal r ligious practices, racial understand ing, and in the field of econom needs. I have tried to plant 'see thoughts' in many places. Often you talk long enough about som worthy project, someone in th community will also start talkin about it; and the first thing yo know they will think it is their ow idea. . . . Our first interest has bee to train leaders. In many of ou rural churches there seems to be spark of divine discontent. Peop are asking, 'What can we do t improve our church and commu nity?' That is good." But she di not tell them of the long hours sh had spent calling on folk in an iso lated section of her area of service how she found leadership in neighborhood without a church an then quietly helped organize much-needed Sunday school an church.

Another special source of strengt is the close fellowship and coopera tion of rural workers and their loca advisory committees. It is not sur prising that at a staff meeting hel recently all the rural workers agree when one said, "It hardly seem right to be paid for doing what want to do more than anythin else in the world." Truly they fe that they are "commissioned t meet human needs."

PARTICIPANTS: Leader and five rea representatives.

LEADER: The Methodist Church calling for 200 young women, led God to apply as foreign mission- ies in response to the unprece- ented personnel crisis in the work the Woman's Division.[1] Let us rnestly pray that we may chal- nge the finest youth of Meth- dism to face this call and the emands of this service.

HYMN OR SOLO: "The Voice of od Is Calling" (*The Methodist ymnal*, No. 454, stanzas 1 and 2).

REPRESENTATIVE FOR LATIN AMER- A: In Latin America where, ac- rding to statistics, the Church is rowing faster than in any other art of the world, leaders ask for public health nurse for the Indian ork in Chile, for a science teacher Crandon Institute in Monte- deo, Uruguay, and an English acher for Cuba. Our high schools Peru and Brazil need mature omen who can make homes out boarding institutions and who n be as "mothers" rather than eachers." For a girls' hostel in lexico a business manager and etitian is being sought.

O Master, lay these urgent needs on our hearts that we may be alert our part in securing these workers.

REPRESENTATIVE FOR AFRICA: frica's children and youth in home d hostel call for workers who love em and know how to help them ow in mind, body, and spirit. ast-growing urban and industrial eas need social workers. The ongo calls for a nurse for a train- g school, and Angola for a home onomics teacher for Quessua. ach of our seven Methodist Con- rences wants a teacher of arts d crafts. Wembo Nyama in the entral Congo is one of many ask- g for an educator able to train d supervise student teachers.

Increase our faith, O Father, that shall go out speaking of these eds to youth strong of mind, of dy and of spirit, who have a desire share their Christian faith and ex- rience in all phases of living.

[1] Personnel needs in the Department of Work Home Fields will be highlighted in a later ue.

Our Trust From Thee

A WORSHIP SERVICE

By J. MARGUERITE TWINEM, *Secretary of Missionary Personnel*

REPRESENTATIVE FOR INDIA AND PAKISTAN: India and Pakistan, two new nations, very old yet very young, only half the size of our land but containing a population three times as great, call for those of vision and creative ability. Four nurses are urgently needed now to administer hospitals and schools of nursing. Isabella Thoburn College in Lucknow, India, seeks a biochemist able to do research in nutrition and foods. Rural workers with experience in extension work, 4-H clubs, and primary education are requests of several conferences. Can we find two nursery school supervisors to train student teachers for nursery schools in India? Pakistan's United Christian Hospital writes for a public health nurse, a laboratory technician, and a nurse for hospital and training school. Kinnaird College for Women needs a professor of science and a professor of education. Both should have graduate degrees and experience.

Help us realize the urgency of these personnel requests, O Father; remove indifference and selfishness from our hearts. Let us hear and *wonder* at the words "For *God loved* the world so much that He *gave* His *only* Son, so that no one who believes in Him should be lost, but that they should all have eternal life."

REPRESENTATIVE FOR SOUTHEAST ASIA: In Southeast Asia where old patterns of life are breaking down and the people are reaching for something to fill their place, we need the mature Christian who sees the relevance of the Christian Gospel to peoples struggling for nationhood and independence in a world of tensions and conflict. A public health nurse who can manage a mobile clinic and do social-evangelistic work is needed for Malaya's new villages that are made up of displaced persons. The schools in Malaya, Burma, and Sumatra need English, home economics, science, and music teachers who can help with religious classes and clubs in church and school. Sarawak in Borneo calls for a social-evangelistic worker.

"Father, help us face this testing hour. It is right now, *today*, that we must be in earnest about winning the human race to the Christ-Way of life. Help us to give what it is going to cost us with joy, courage, humility, and love."

REPRESENTATIVE FOR EAST ASIA: The Church in the Philippines, with its great vitality, is a real spiritual influence. The most urgent call is for nurses for the mobile clinics, and a trained religious educator for rural churches.

Korea's high schools and Ewha College must have English teachers. The college needs commercial and music teachers. English teachers of language and literature are also needed in the high schools and colleges of Japan. Can *we* find youth trained in group work for the community centers in these three lands?

Father, it is hard to realize that these are only a few needs out of many. Speak to each of us now, as we sing our answer to the challenge of Thy Voice, that it may be the sincere response of each one here, that we fail not man nor Thee.

HYMN: "The Voice of God Is Calling" (*The Methodist Hymnal*, No. 454, stanzas 3 and 4. Response sung by the entire group).

LEADER: And so as we look for these workers in our homes, our churches, and our communities, may we say:

"We give Thee but Thine own,
Whate'er the gift may be;
All that we have is Thine alone,
A trust, O Lord, from Thee."
Amen.

NOTE: This service will be most helpful to participants when material is used as a guide only for the individual speakers and not read verbatim.

The India Mission—Women's Work

By WADE CRAWFORD BARCLAY

DR. WADE CRAWFORD BARCLAY

When Dr. Barclay retired as Executive Secretary of the Joint Committee on Religious Education in Foreign Fields, he was not allowed to rest on the laurels earned during his distinguished career of service. The Board of Missions and Church Extension commissioned him to write a comprehensive *History of Methodist Missions.* Two volumes of the six-volume series have been published.

Volume Three: "Widening Horizons," the history of the missionary work of the Methodist Episcopal Church from 1845 to 1895 is now nearing completion. Since this is India year, we thought it would be a good idea to print a portion of Chapter V, "The Expanding Program of Foreign Missions," which includes the history of the beginning of women's work in India. Naturally, this will be a continued story. To conserve space, footnotes have been omitted, but Dr. Barclay's book is well documented for he is a careful and scholarly historian.

ONE of the earliest and most difficult of the problems faced by missionaries in India was how India's women could be reached with the Gospel. Because of the prohibition against women appearing in public places, and the rule against receiving instruction from male teachers other than their nearest relatives, the method of street preaching was wholly ineffective. The barriers which shut womanhood away from the outer world were stronger in North India than elsewhere in the nation. There women, other than those of the lowest castes and children under ten or twelve years of age, were virtually prisoners behind zenana walls, inaccessible alike to missionaries and native Indian preachers and teachers. As if this enforced seclusion were not enough, it was reinforced by the centuries-old tradition that women cannot, and—if they could—ought not, learn. They were considered to be a lower order of creation, cursed by inferiority of intellect. So deep-rooted in Indian thought was this tradition that the women themselves made no effort to controvert it and had neither the desire nor the will to learn. Less than one per cent of the women of India, it was estimated, could read or write. They could not, therefore, be reached by Christian literature.

The situation was made worse by the long-standing custom of child betrothal. Girls could be betrothed at as early an age as possible and in no case later than the twelfth year. Rigid regulations made the betrothal binding under all circumstances. If the betrothed boy died the girl thereby became a widow, forbidden to marry another. While betrothal and prohibition of remarriage were not equally prevalent in all provinces and all castes, they were widespread and where they prevailed girls, even as women, were isolated in zenanas.

Women's seclusion, as may be readily realized, strengthened the hold upon them of the traditional rites, customs, and beliefs of heathenism. Not only did they more strongly resist Christian influences than did their husbands and sons; they were often instrumental in preventing them from becoming Christians. In hundreds of cases when young men had become inquirers and were on the point of accepting Christ, they were prevented by counter influences brought to bear upon them by their wives, their mothers, and their grandmothers.

How could the Gospel be carrie to the women of India? The an swer was obvious: by women mi sionaries and only by them. The was no other way. A beginning ha been made in the early years of th India mission by the wives missionaries, who almost alway equalled and sometimes surpasse their husbands in ability, devotio to the cause, and efficiency in serv ice. While missionary records con tain much less data on their activ ties than on those of men there abundant evidence that, almos without exception, they were cease lessly busy in aiding their husband and in lines of service which the took upon themselves. A chief dif ference was that they did not ex pect or receive as much publicit as their husbands for what the did. Particularly in gaining acces to the zenanas for personal religiou work with women; establishing managing, and teaching in girls schools; and in ministering t women through the dispensarie and hospitals, they opened up new paths for themselves. Many o them were burdened with the car of their own children and the man agement of their households but because of the plentiful supply o servants and the very low wag currently paid, they had more fre time for out-of-the-home activitie than American wives and mothers

The missionaries in their annua reports to the Missionary Society made scant mention of their wives activities. They almost never de scribed in detail the work which th women carried on in their own righ as "assistant missionaries." In re porting in 1869 on the Girls' Or phanage, of which by conference appointment he was the superin tendent, D. W. Thomas made no mention of his wife's contributio although she was practically th manager. Not until the *Heathen Woman's Friend* began publica-

on and opened its columns wide articles written by the "assistant issionaries" did the church at rge begin to realize the vital na- ure and the scope of women's work or women actually in progress on ne mission fields.

The first suggestion of zenana isiting as a practical method of eaching Indian women with the ospel had been made by Thomas mith, a Scotch missionary, in 1840. n an article in the *Calcutta Chris- an Observer* he "contended that ne only way to reach the women of ndia was personally to seek them ut in the zenanas and there to give nem Christian instruction and ev- y other possible kind of mental imulus." The article was re- eived with marked skepticism by issionaries in general, but isolated xamples of attempts to carry out ne suggestions followed its publi- ation. In 1854, however, it was ctually put into practice by a cotch missionary and zenana mis- ons successfully begun.

When it was once realized that enana missions opened a wide door or the evangelization of Indian omen, missionaries' wives gave enerously of their time to the new ork. They soon recognized that every case many visits would be equired and that they were too w to make the most of the oppor- unity. How to increase their umber became, for every denom- ation, the new problem. Years ter Mrs. J. T. Gracey told of an ttempt at solution made by Meth- dist women:

It seemed at the beginning of our ission history in India as if never a oor would open which would give us ntrance to the women of the country. nce a beginning was made, the mis- onary women recognized that it was stined to develop beyond any re- urces they could command; and so a w of us met together, talked the atter over, and decided that we must ake application to the missionary ciety at home, for an appropriation ecially for women's work. The ap- ication was made, the facts were umerated, but for some reason no propriation was allowed.

The number of unmarried women issionaries on the field at that time as very small and for some years the general trend had been for the supply to decrease. But the Missionary Society had not entirely closed the door to their employment. One young woman in America had written to William Butler, volunteering to come to India, and he forwarded her letter to New York. Missionary Secretary Durbin wrote in acknowledgement on February 10, 1859:

We understood you and the Brethren to incline to the opinion that unmarried females might be well employed in India. The more I think of it, and learn the development of the mission, the more I am inclined to the opinion that they will be desirable and useful. Let me hear from you further, after you have had more conversation and thought touching this matter.

Butler replied on May 4, saying the women of the mission were "very decided," that Miss H. ought to be sent out, and he himself was of the same opinion: "You had better let her come by all means." In his response Durbin stated that there was "no lack of well-educated women" ready to go to the foreign missions "when they are wanted," and in a second letter said he would get authority "for the sending of unmarried women" at the November 9 (1859) meeting of the General Missionary Committee. When the meeting was held appropriation was made for the outgoing of six young men and *one single woman.* A short time later when it was learned that Joseph R. Downey had died in September and Mrs. Downey had agreed to remain in India and take charge of the Boys' Orphanage, the Board decided that "she would be counted as the single woman" for whom appropriation had been made. The net result was that the mission found itself no better off than before so far as provision for zenana evangelization was concerned.

A precedent, nevertheless, had been set and in the following years five single women were sent to India by the Board. In the meantime other organizations became interested in recruiting unmarried women for India Methodist missions, including the Woman's Union Missionary Society of New York City and the Female Missionary Society of New England. In 1867 the latter Society wrote to Durbin offering to cooperate with the Methodist Society in recruiting unmarried women for India. Durbin replied that the plan might be made practicable, and in another connection said that "for two or three years [he had] been tending to the conclusion that . . . [the Church needed] in India in particular, and in China, too, a corps of unmarried female missionaries, to serve in . . . Mission Schools, and in the Zenana schools." While he was ready to write and speak with restrained enthusiasm of what he characterized as a "remarkable and promising" form of missionary work he seemed unwilling to exert his great influence in behalf of sending single women abroad on a scale at all commensurate with the need and opportunity.

While the Missionary Society and the General Missionary Committee were following a policy of indecision, the missionary wives, and the few unmarried women who had come to their aid, were endeavoring to carry the program forward as best they could. Gaining access to the zenanas was after all a slow process. Scarcely a beginning had been made by the Methodists up to 1869. Enough had been done to demonstrate that by patient, persistent effort an entrance could be gained to a house here, to a neighborhood there, even to a town or city. That the closed doors would open most readily to the medical missionary had become evident. How and where were the women missionaries to be found in sufficient number to meet the crucial need?

The wives of our missionaries have done all that they could. Many of them, in addition to their own families, have the care of large Zenana schools, which they have organized and in which they are daily busied; . . . What wonder that, in so many instances, physical strength has failed under such constant and great exertions, and the oppressing consciousness of the magnitude of the work.

(To be continued)

Progress in Interracial Practices

Department of Work in Home Fields

ON MAY 17, 1954, a decision of momentous importance was rendered by the Supreme Court of the United States when segregation in public schools was declared unconstitutional. Members of Woman's Societies of Christian Service all over the world are aware that long before this date the Woman's Division of Christian Service spoke emphatically against all forms of segregation and discrimination based on race. In December, 1947, plans were initiated for a survey of racial policies and practices in the institutions and agencies of the Woman's Division at home and abroad. In January, 1952, *A Charter of Racial Policies* was adopted by the Woman's Division and submitted for ratification by Jurisdiction and Conference Woman's Societies of Christian Service.

The principle "that God is the Father of all races and we are His children in one family . . ." is constantly before everyone who is responsible for carrying on the missionary endeavor in home fields. The Commission on Deaconess Work welcomed to its ranks last January the first young woman of Japanese origin, Miss Hisako Tanji, who is now a commissioned deaconess stationed in Hawaii. There are, at present, seven commissioned workers from the Central Jurisdiction, an increase of four during the past five years.

Among the young women of various races and nationalities who live in Esther Halls, there is a deep sense of interracial and intercultural understanding as they mingle and live together. A number of local boards and staffs of projects in home fields are made up of representatives from several races who enjoy working together. In areas largely populated by members of different races which are served by community centers and rural workers, progress is seen in the mellowing of attitudes toward each other. In a "border" city, the local board of the nursery school, operated by the Woman's Division for white children, has opened its doors to nonwhites as well. Recently the rural work in East Tennessee Conference (Central Jurisdiction) and Holston Conference (Southeastern Jurisdiction) were combined under one plan and is known as Holston Valley Rural Work. During the past year a common dining room has been established at Brewster Hospital, Jacksonville, Florida; Bataan Memorial Methodist Hospital, Albuquerque, New Mexico, is proud of its interracial staff.

In the schools and colleges, there is evidence of progress in the appointment of members of various races on their faculties. When the state law was changed, Scarritt College opened its doors to Negroes. The outreach of educational institutions into community life is illustrated by the statement of Mrs. Edith Carter, superintendent of Boylan-Haven School, Jacksonville, Florida: "The leaders among the members of the Woman's Societies of Christian Service are ready for nonsegregation, I believe. We have been invited to bring the Glee Club girls to many of their meetings and have tea together, and have been graciously received. Some of the girls' parents were also invited."

There are still many areas where progress is slow and gaps indicate the lack of interracial understanding, but there is also gratitude in the hearts of all concerned for the fine people who show very evident signs of growth in human relationships and Christian ideals.

—Staff of the Department of Work in Home Fields

In bi-racial neighborhoods, activities in community centers help to develop a sense of interracial and intercultural understanding

per—Wilma Ryan, Ruth King, rgaret Grebbell; *lower*—Geraldine Hunt, Ann Ritch

Letter From a U.S.-2

EAR METHODIST WOMEN:

It is with joy and a sense of privi-e that we share with you a few the high lights of our training riod, prior to our assignment to bjects of the Department of Work Home Fields.

On July 24, the otherwise tran-il summer atmosphere of Na-nal College for Christian Work-, Kansas City, Missouri, was attered by hearty cries of greet-gs as the U.S.-2's met for the st time. We represented twenty-e states and many more colleges. "Where are you from?" and Where are you going?" These estions when answered found at a southern accent was about invade Alaska, and that an Indi-a twang would be heard in South-n California.

Morning came early, for at 6:45 r day began with personal devo-ns in the Anna Kresge Memorial apel. This time spent with our aster gave spiritual undergirding the day's activities. Breakfast s finished by 8:00 o'clock when l work began.

The hours from 8:00 to 10:00 lock found us in workshops in r respective Bureaus of Educa-n, Town and Country, Urban, cial Welfare and Medical Work. e explored the area of our proj-s geographically, the kinds of ople, customs and culture; the portunities as well as the limita-ns we may encounter. Resource rsons visited our classes, to give sthand information.

Miss Ella Virginia Courtney, graduate of Scarritt College and rural worker in Georgia, stimulated our thinking in the field of Christian education in relation to its place in our jobs and the outreach of such a program in the church community. We began to appreciate the church school's tremendous task in providing adequate and stimulating educational experiences for Christian growth.

Our Social Group Work class was led by Miss Betty Ruth Goode, group worker at Toberman Settlement, Los Angeles, California. People will be the important part of our work, and it was in an attempt to understand them, their needs, and their potentialities that we discovered together how individuals act singly and in groups.

Mrs. Verna Rensvold, Kansas City Recreation Director, shared with us her experiences in planning and administrating a recreational program. We came to appreciate the place of good fellowship and creative activity in the development of a well-rounded life.

We spent an afternoon session with Dr. John Johannaber, professor of religion at National College. In this period we came to grips with the basic tenets of our faith, and sought to improve our ability to share this faith with those with whom we shall be working.

Special sessions were often our privilege. Dr. Horace Williams of Nashville explored with us the organization and outreach of The Methodist Church. In a similar period Miss Alice Murdock, director of Christian Education at the Washington Avenue Methodist Church, Kansas City, Kansas, shared with us the tremendous program of the Woman's Division of Christian Service.

There were trips to settlements, social welfare agencies, and recreational programs so that we were able to see in operation projects which we may be called upon to duplicate. How did we cover so much territory without the aid of a planning genius or, at least, a guide? The requirements for both were found in Miss Alpharetta Leeper, secretary of Missionary Personnel, and Miss Ruth Smith, field worker for the office of Missionary Personnel.

There were also picnics, swimming and recreational activities, as well as other informal fellowship.

Evening vespers closed the day's regular schedule as it began, in communion with Christ who is our Companion, Guide, and Comforter. Being together and sharing in this special way, we came to know the true meaning of this privilege of investing our time and talents in the work of his Kingdom.

Sincerely your U.S.-2,

ELIZABETH PRUITT

1954 U.S.-2's

CENTRAL

Miss Evelyn Harden, Savannah, Ga., to Bethlehem Center, Charlotte, N. C.

Miss Doris Veris Neal, Memphis, Tenn., to Bethlehem Center, Memphis, Tenn.

Miss Rowita Charlene Shaw, Columbus, Ohio, to Methodist Deaconess Home, Philadelphia, Pa.

Miss Marion Inez Woodward, Memphis, Tenn., to Campbell Friendship House, Gary, Ind.

NORTHEASTERN

Miss Marianne Douds, Ridgeway, Pa., to Harwood Girls' School, Albuquerque, N. M.

Miss Esther Jones, Reedsville, Pa., to Vashti School, Thomasville, Ga.

SOUTHEASTERN

Miss Jeannette Marilyn Blakeley, Georgetown, S. C., to Wolffe Settlement, Tampa, Fla.

Miss Charlotte Council, Hickman, Ky., to Lucy Holt Moore Center, Nashville, Tenn.

Miss Mary Frances Crawford, Birmingham, Ala., to Rural work, Jeffersonville, Southwest Georgia

Miss Ruth King, Dalton, Ga., to Rural work, Roston, Ga.

(*Continued on page 42*)

"My God, I Thank Thee . . ."

A THANK OFFERING MEDITATION

By MAUDE WHITE HARDIE

IN *The Methodist Hymnal,* hymn number 9 is a poem of thanksgiving by Adelaide Proctor, written nearly a century ago, yet fresh for each of us in the reality of its expression of gratitude. In the hymnal, one verse is missing; and we give the entire hymn here with that one included, feeling that the message of that verse is needed to help make the maturity of our gratitude more nearly complete.

"My God, I thank Thee, who hast made
The earth so bright,
So full of splendor and of joy,
Beauty and light;
So many glorious things are here,
Noble and right.

"I thank Thee, too, that Thou hast made
Joy to abound,
So many gentle thoughts and deeds
Circling us 'round,
That in the darkest spot of earth
Some love is found.

"I thank Thee more that all our joy
Is touched with pain,
That shadows fall on brightest hours,
That thorns remain,
So that earth's bliss may be our guide,
And not our chain.

"I thank Thee, Lord, that Thou hast kept
The best in store;
We have enough, yet not too much
To long for more;
A yearning for a deeper peace
Not known before."

Thanksgiving for the Beautiful and Noble

At every season there is beauty in the natural world. It is not necessary to point it out to suburban and country dwellers, but even those of us who live in crowded city areas need not miss it entirely. The clear bright air makes life zestful and sharpens the outlines of our literal and figurative horizons. As you make your next trip to your local church, why not enumerate silently the "glorious things, noble and right" that have enriched your experience as direct outgrowths of fellowship within the church? As you come within sight of your church, stop for a moment, and look; the likelihood is that there will seem something new about it, despite its familiarity.

Thanksgiving for the Universal Quality of Love

One of the many ways in which the world moves steadily forward, is the recognition of the presence of love in all its parts. Even where laws of sanitation and health are unknown, and custom and practice result too often in sickness and suffering and death, it is not due primarily to evil intent; the underlying motive is often a human caring and concern, wrongly directed. "We love, because He first loved us." When we feel disheartened s the items that crowd our newspapers, let us remember that God law of universal love is still basic that the ugly and sordid headline are evidence of the inevitable outcome, when this law is disregarde or disobeyed; and that "in th darkest spot of earth, some love found."

Thanksgiving for the Things That Make Life Hard

Easier to sing, perhaps, than t say, with conviction—this grati tude for pain, for bright hours be clouded, for a new crop of diffi culties with each new day. We pra for strength to meet, to overcom —to see, looking back, that out o these came a new significance i life. Giving thanks for these thing when we are in the midst of them transcends even this, yet many wh read this verse have proved it true Could a World Church be movin toward reality, if it had not had t iron out differences and break dow barriers? A World Mission? Worl Peace? Does the widening fellow ship of which we talk so much within our local churches, becom really meaningful until it involve the bringing into the joy of tha fellowship some who were "hithert far off," in ways other than merely geographical? Could Discipleshi as defined by Jesus be indeed Dis cipleship, if it were not touche with pain and thorns and shadow— yet with its joy the fruit of all o these?

Thus spiritually we grow. And thus we learn to say, as the children learn to sing with threefold increasing intensity,

"Father, we thank Thee—
Father, we thank Thee—
Father, we *thank* Thee!"

Note: **This meditation is for individual or group use. If used by a group at a Thank Offering Service, the hymn—No. 9—might well be sung, either at the opening or using the verses separately between the readings. The meditation is related to the Quadrennial Goals and these could be "lifted up" in any desired way during the service. The Thank Offering is a method to raise money for the total budget.**

MISSIONARY Briefs

FOR IMMEDIATE RELEASE
Through Conversation
Through Letters
Through Programs

OM THE EXECUTIVE SECRETARIES OF THE DEPARTMENTS OF WORK IN FOREIGN AND HOME FIELDS

AFRICA

lgian Congo

We have just returned from a nderful week at Kabembe, a all village about 120 miles from isabethville, where we held daily cation Bible school. What a welme we had when we arrived in e village! Everyone was waiting r us outside the church. They rrounded the car so that we could rdly open the doors. When we l get out, we spent ten minutes aking hands. Everyone beamed m ear to ear. Every morning and ternoon when we arrived from e place where we slept and ate, received the same eager welme.The children always crowded und the car watching every ve we made to unload the school plies. Arms reached to take anyng we might have to carry to the hoolrooms. I don't think I carried en a pencil without someone offing to carry it for me. We were st happy to find that the chilen were very honest about caring the school things and for our ngs as well. They returned every yon and pencil, and even all the e little scissors which we were re would be a great temptation. It is really a Christian commuy, one of the few around here ere everyone in the village is a rker in the church. Besides the ble class and workbook period my group, I had charge of the rts hour for each group.

—Joan Warneka

SHEPHERD SCHOOL—1954

Seventy-five brown-eyed little shepherds, most of them for the first time in their lives, went to school for one short month this summer on the beautiful campus of the Navajo Methodist Mission School in Farmington, New Mexico. These youngsters, who range in age from eight to fifteen years, are denied the privilege of attending school during the winter because their parents feel they are needed to help with the sheep on the Reservation, and what they learn in Shepherd School is perhaps the only "education" they ever will have. And they make the most of it. What a transformation comes over them in just thirty days!

A skilled and competent staff worked tirelessly throughout the month, realizing that they might never see these children again, and that the entire course of these young lives might be determined by their influence. Each of the youngsters was given instruction in English, writing, arithmetic, vocational subjects and Bible. A well-rounded recreational program was planned, including swimming (what a luxury for those who live on the desert), a trip to the mountains, picnics, and children's movies.

Sheep herders in New Mexico

In the dormitories many of them slept for the first time in a real bed with clean white sheets. There they were taught how to keep themselves clean and neat. In the dining hall they consumed mountains of good, nourishing food, and the school nurse reports that the average gain in weight among all the children for the month was almost three pounds. All received a chest X-ray, a physical examination, and any necessary dental work.

On the last day of school, it was a rewarding sight to see them clean, happy and healthy, each laboriously trying out his newly acquired English words, and eager to see home and loved ones again.

But more rewarding than all was the assurance that each of them had heard about a loving Saviour, the Good Shepherd, and a God who cares for them. Before they left, many of them indicated a sincere desire to give their lives to Him, and to live for Him. We are praying that as they go back to their sheep, they may remember the things they have learned here at Shepherd School, and that they may always be aware of the Presence of Him who said, "I am the Good Shepherd; the Good Shepherd giveth His life for the sheep."

—The Reverend Robert Brooks [1]

[1] Mr. Brooks, director of Religious Education and teacher of Bible, is the son of Mr. C. C. Brooks, former superintendent of Navajo School.

MALAYA

Raub

In August, last year, we had our first MYF Rally in Pahang. The closing service was one of the great moments of my life. Approximately thirty young people made "first decisions." The senior missionary, who opened up the work here, was much loved and I think he felt his faith in Pahang had been justified. This service was both a fulfillment of his dreams and a beginning of good things for many of the young people.

We had twelve young people who joined the Membership Class, but in the end only two were able to be baptized. The others had to wait because of parental objections. A young man from the Police Department was baptized. His sincerity and faithfulness have been a great source of inspiration to me.

The other to be baptized was a little girl in my school. First, I talked to the mother. She said, "It is not good to mix up gods in the same house," but she agreed to abide by the decision of the father. I prayed very earnestly before asking the father for his permission. When I asked him, he flashed a big smile and said, "Boleh, Missy, boleh." (Boleh is Malay for can.) I almost gave an exhibition of Ozark camp-meeting shouting. It was a great moment.

We were privileged to have the King's African Rifles stationed in Raub for awhile this year. These men were from Nyasaland. Ninety-five per cent of the people of that country are Christians. Their great-grandparents were converted in the days of David Livingstone. We enjoyed hearing them sing and were impressed by their simple piety.

On the first Sunday of March, we had a wonderful Communion Service, all the continents of the world being represented except South America.

One morning I took some of the wall pictures of Bible stories to the Africans. They are usually quite shy. However, when they saw what I had, I was immediately surrounded. Two dozen big, black hands reached out. Two dozen voices began to call out, "I want one." They really loved those pictures.

We have a lovely little church here which was built through the efforts of the Chinese Bible woman, Miss Ang Hwa. There are about seventy in our English Sunday school and our attendance at the English service runs from sixty to one hundred. A very small percentage of the congregation is Christian. Many of the young people would like to become Christians if they could get the permission of their parents. Most members of the congregation are under twenty-five.

A number of the girls bring their baby brothers or sisters. They have to take care of them and the only way the girls can come to church is to clean up the babies and carry them along. The babies are usually quite good.

For the youngsters still in school we have a Methodist Youth Fellowship divided into junior and senior groups. The membership is around one hundred. A Youth Forum for those who are older has about twenty-five members.

I also belong to the Women's Institute, an organization very similar to our Farm Clubs in America. The women meet together for cooking and sewing and dishes from various countries are demonstrated. Once I demonstrated potato salad and am to give a demonstration of popcorn soon.

—Mabel Mitchell,
The only Woman's Division missionary in Raub

IOWA NATIONAL ESTHER HALL

Testimonials

When work on the proposed throughway is started in Des Moines, the Iowa National Esther Hall will have to find a new location. Recently the local board conducted a survey by questionnaire. The following are the testimonials received from some of the civic and religious leaders who were contacted, such as the president of the Chamber of Commerce, the may the executive secretary of the Co cil of Churches, the president of American Institute of Business, cial welfare agencies, and ot business enterprises:

"Esther Hall has rendered nee service to Des Moines; I do know of a more effective way which the organization can se the city."

"Esther Hall affords young g away from home for the first t comfortable housing under Ch tian influence. The American Bu ness Institute will be forever debted for its service to g attending our school."

"There is not enough supervis housing in Des Moines as is e denced by the number of girls the YWCA waiting list."

"I do not know of any ot supervised Protestant Christi housing in Des Moines for g coming here each year from r communities."

"There is not, to my mind, a institution that could take the pl for young women of Protestant a Christian origin that Esther H now takes."

"I know of very few ways which a young girl could be refer to suitable and safe housing in p vate homes. Even those agenc which make some referrals are always certain about particu homes and some serious situatio have arisen. No agency has faci ties for careful investigation of p sons listing rooms for rent, and follow up to be sure that cert standards are maintained."

"Esther Hall should not be aba doned. It helps many young g get a start and become mat enough to make other arrangeme for themselves before they go entirely on their own resources."

"It is my opinion as Mayor the City, as a businessman and a father, that there is definite n for a Christian home for yo girls who come to Des Moines e year to seek a career in the busin world. The service provided Esther Hall is most effective, a to my knowledge this program

t duplicated anywhere in the y."

JAPAN

The yearly statistical reports om the institutions in Japan nich are related to the Woman's ivision of Christian Service do ot reveal the many interesting iritual happenings behind the gures. Sei Ai Junior-Senior Girls' igh School in Hirosaki reports at forty students and one faculty ember accepted Christ and were aptized during the year, but these gures do not tell of the four young hristian teachers who married and tablished four new Christian omes, which will greatly strengthen e Christian community.

The number of student-teacher aptisms reported also leaves out a venty-year-old man baptized on aster Sunday, a man who has ved and served the school as car- enter for many years. As a re- pected elder in the Buddhist cir- es, it has been more difficult for man of his years to change than r a rich man to enter the King- om. Since his baptism he has pent many days in calling on non- hristian friends to tell them what ecoming a Christian has meant to im and his household.

In the same baptismal class were vo students from the Hirosaki chool for the Blind. They became terested through the friendly Sei i High School student activities. he spirit of Christ is working in e school, and in the community rough the teachers and students.

In Japan missionaries are needed all the schools which are related the Woman's Division. The reatest need is for English teach- s.

FROM JOURNALS OF RURAL WORKERS

North Georgia Rural Work—At e beginning of my work I jotted own these objectives:

1. To help rural people realize at Christianity is concerned with l of life.

2. To help people help them- lves. To discover and help them realize and develop their potential leadership.

3. To help people realize the value of missions—have a sense of world brotherhood.

4. To help people live more like the Master—by giving ourselves to God, we are invariably moved to serve others.

I have accepted the fact that results will not be seen overnight, but have been encouraged many times when such things as the following are said: "Can you help us in our Community Improvement Club? and (from a minister), "Maybe you can give that little church school a boost."

—Mrs. Martha Worley

North Texas Rural Work—It was my happy privilege to participate in the Week of Prayer and Self-denial last fall in four Societies. I wish that all of you could have been with me in one of the Day Apart services. Only five were present. They had never had a Quiet Day before. This was one of the most inspirational meetings of its kind I have ever attended. As one woman expressed it, "This was just the thing I needed to help me be a better person."

—Estelle McIntosh

North Mississippi Rural Work—Last Christmas when we helped with the program at the Negro school we were disturbed over several things—the condition of the street, no parking space, no street lights. I talked to a supervisor about these things. It was not in his district, but he contacted the right person and got the street graveled. Recently the school ground has been graded for play, and parking space and street lights have been installed. We rejoice over these improvements.

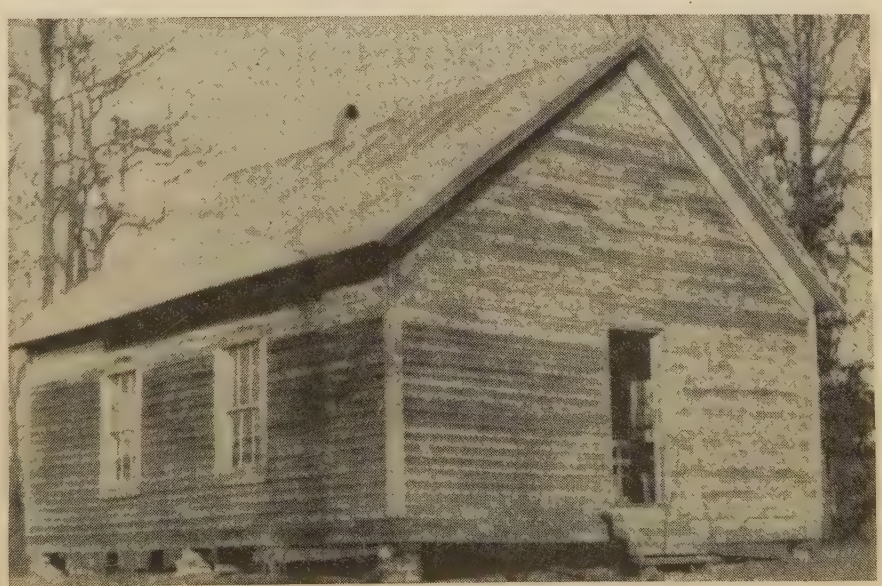
The large Negro school near Tishomingo has secured desks for the first time. The teacher of the first three grades had sixty-three pupils and not a desk in the room when I helped with the Religious Emphasis Week.

PERU

Lima High School

A missionary of Lima High School with a group of students, who were especially interested in social service, opened a Protestant center in a rented room in La Florida, a new section of Lima where poorer people were without facilities for community activities. The growth of the work encouraged the Division of World Missions to buy land for a future church. Here the Woman's Division has recently completed a building to be used as a social center.

An abandoned church reopened



This new building, proudly bearing the name "Centro Methodista," was formally dedicated on June 20 of this year with an appropriate and meaningful ceremony. Its use was really inaugurated, however, in February when the basement was used for a daily vacation Bible school and since then Sunday school has been held there every week.

In the four-department Sunday school, three teachers are Lima High students. The reading room is in charge of two other Lima High girls on two evenings each week, and two more give their Saturday afternoons to supervise the children's recreational period and the story hour in the reading room.

Other activities are developing as leaders are secured. A women's group has already been formed and meets each Tuesday afternoon. Young people come in for recreation on two evenings. Health movies are combined with a recreational program for the whole family, thus making an evening of learning and of fun. It is hoped that before too long some kind of clinical service may be given through one of the government agencies.

A new area of life has been opened up not only for the families living in La Florida, but also for the girls of Lima High who are becoming aware of the needs of others and are experiencing the joy of helping to fill those needs.

COOPER COMMUNITY CENTER

Roxbury Massachusetts

Bishop John Wesley Lord of the Boston Area visited the Hattie B. Cooper Community Center, Roxbury, Massachusetts, as the construction for the completion of the enlarged center progressed. At a cost of $65,000, the New England Conference Woman's Societies of Christian Service have guaranteed these enlarged facilities to serve the children of the Shawmut Avenue and Williams Street neighborhood. Mrs. Ethel Clark, superintendent of Cooper Center, states that the expanded program, aimed at character development, will serve as a preventive against juvenile delinquency.

George M. Cushing, Jr

Bishop John Wesley Lord of the Boston Area showing the architect's drawing of the enlarged Hattie B. Cooper Community Center, Roxbury, Massachusetts, to an interested group

Established by Methodist women in 1916, the Community Center's activities have been carried on in crowded quarters on Williams Avenue, where three dwellings were used for the nursery school. When Fourth Methodist Church moved to its present building, the Community Center Board purchased their incompleted building and are now finishing it to serve as the center. The program will embrace more than a nursery school in the future. It will include youth work and activities for adults.

SPIRITUAL LIFE SECRETARIES

Has Stewardship been presented this year?—How? By promoting the reading of the article, "Shall a Christian Tithe?" by Bishop Costen J. Harrell. (See page 14 of the September issue.)

NEW PRINCIPAL

Dr. Evangeline M. Thillayampalam has been elected principal of Isabella Thoburn College, Lucknow, India, taking over her new responsibilities at the end of October, 1954.

Dr. Thillayampalam is an alumna of Isabella Thoburn College, class of 1914. She was a member of the college staff from 1919 until 1923, when she was awarded the Fisher Scholarship for higher learning in the United States. On her return to India in 1925 she served continuously on the staff until 1935, with one year's leave in which she served the college in the capacity of the first exchange woman professor from all Asia at Wellesley College, Massachusetts. She received her B.Sc. and M.Sc. degrees from Allahabad University, standing first in both examinations. As president of the Alumnae Association, she did a great deal to put that organization on its feet. She was mainly responsible for drawing up a much needed constitution, and of urging the necessity of having an alumnae representative on the Board of Governors of the college.

She later served as acting principal of the Chandakuli Girls' College in Jaffna, Ceylon, and more recently, has been principal of the Lady Doak College in South India.

"Here Am I . . ."

By MRS. EDWARD McLEAN

CHARACTERS: *Jane, a junior in college, and her roommate, Sue, also a junior. Jane is the quieter of the two. At first Sue appears to be the happy-go-lucky, rather flippant type, but as the skit progresses it is seen that this is only on the surface. Basically she is deeply Christian with a real concern for others. The same is true of Jane.*

SETTING: *The entire action takes place in the room of the two girls in a college dormitory. It has the usual number of pictures, books, papers, souvenirs, pennants, et cetera. A desk or table is at one side, a chair or two is in the room, and a bunk or twin bed (two if space permits).*

TIME: *The time is late afternoon on a typical college day. As the scene opens Jane is seated at her desk, or on window seat, or lounging in comfortable chair. If desired, she may enter from off-stage reading and sit down. Presently she lifts her eyes from the letter in her hand and stares off into space; it is evident that her thoughts are many miles away. She is brought back to reality by the entrance of her roommate, Sue, who comes storming into the room.*

SUE: Jane . . . Jane . . . I passed it! I passed it! The old . . . er . . . Miss Blank gave me a "C" on the test, bless her gray head! And Jane . . . . . Hey! Hey! (*Passes hand in front of Jane's face or snaps fingers.*) Come back from wherever you are. It's me . . . I mean, it's I, your roommate. . . . I passed the test!

JANE: Oh . . . you . . . you did? (*"Comes to" a bit*) Oh, the history test! That's wonderful, Sue; I knew all along you were a genius. Sorry I was so slow on the uptake when you came in. I was reading a letter from Peggy Billings.

SUE: Peggy Billings . . . that's the girl you've told me about who's in Korea, isn't it? Yeah, I remember now.

JANE: Susie, y'know, that letter put me to thinking . . . harder than I've thought about anything in a long time. Are you through for the afternoon? I'd like to get your idea on some of this, if you are.

SUE: I'm free as a bird, Pal . . . no more classes . . . no tests . . . no term papers . . . no date (*she grimaces here*) . . . no nothing . . . fire away.

JANE: We've talked about it before, Sue . . . what we're going to do next year when we graduate. Sure, I know . . . you're going to teach phys ed to the little dears in Podunk Ridge, and I'm going to show 'em all the latest methods in homemaking . . . how to cook, 'n sew, 'n dress themselves properly. That's pretty well settled. . . . You're a "phys ed" major and I'm majoring in "home ec." But, Sue, this letter from Peggy made me see some things I haven't seen before. Or maybe I've seen them and sort of refused to take them in.

SUE: Like what, chum . . . that she has a rough job . . . that she can work twenty-four hours a day and still not see an end to it . . . that while we sit here guzzling Cokes and stuffing ourselves on that candy you got this morning, there are kids out there . . . little kids . . . who never have a square meal?

JANE: Well, that's a part of it, Sue . . . that certainly enters the picture. Right now I'm thinking about Peggy being in a Christian vocation, a full-time Christian vocation, and I'm not planning to enter one. Sure, I'm going to try to follow Christ to the best of my ability whatever I do, because I believe in His way, and I don't think you can go about this business of being a Christian in a halfway fashion. . . . But Sue, Peggy is in full-time Christian service and I'm not. Maybe I'm on the wrong track.

SUE: Whoa, wait a minute . . . back up a little bit. Y'know . . . I think maybe you gave a pretty good definition of full-time Christian service at the same time you were saying you weren't going into it.

JANE: What do you mean? What did I say about that?

SUE: You said you intended to take Christ along with you in whatever job you went into . . . that you believe in His way so much that you are going to follow Him to the best of your ability in all that you do. Jane, isn't that what full-time Christian service means? Somebody said to us in camp last summer that all useful work is potentially sacred. Remember?

JANE: I hadn't thought of it in exactly that way. That booklet we got at Wesley Foundation a couple of weeks ago had something in it along that line, though I'll admit I haven't had time to look at it very carefully. Scratch around over there and see if we haven't stuck it under something, Susie. You know, it's that green book called *Methodist Service Projects.*

SUE (*looks around under papers, books, et cetera, and brings up* MSP. *Thumbs through reading aloud a word or two and turns back to page 5*): Listen, Jane . . . this is just what we've been talking about. It's down here in black and white . . . what The Methodist Church believes about this business of jobs . . . listen.

(*Reads paragraph entitled "What Makes a Vocation Christian" on page 5 of* Methodist Service Projects . . . *entire paragraph.*)

JANE: Well, that's pretty plain, isn't it? That means that you and I, wherever we are next year, can be serving Him full-time . . . *will* be serving Him full-time . . . (*pause*) . . . but . . . Sue . . .

SUE: Yeah?

JANE: Sue, there's more to it than that. Our church needs workers . . . lots of them. Every time you hear about a director of Christian Education . . . or a rural worker . . . or a foreign missionary . . . or a preacher . . . they're going full speed and don't have enough hours in the day for their work. Here,

let me read you some of Peggy's letter. . . .

Time is a problem! It is difficult to know how to use one's time most profitably. Every missionary has many demands on his time, and opportunities are numerous and unlimited in scope. . . . There are so many time-consuming jobs created by the situation in which we find ourselves just now. These jobs must be done.

SUE: Sounds as though they *could* use more help doesn't it?

JANE: Just listen to this:

We answer each package that we get, thanking the sender for his generosity and concern.

(And I haven't even thanked Uncle Joe for that dreamy compact he sent me for my birthday weeks ago!)

. . . Thousands of parcels have come, so we use a form letter. Please understand that we would like to write personal letters to each one, but it is impossible if we are to do our more important work. Yet there are inquiries from home that must be answered more personally. We are now considering hiring a student to do this work for us. I wish God would put a call to the mission field into the hearts and heads of several good secretaries.

SUE: Secretaries in a mission field. Somehow I never thought of 'em needing those, but I can see how they would. Go on.

JANE:

. . . In between these things we fit our real schedule. On April 1 we dedicated the Pusan Christian Community Center, and since that time we have been increasing our program until now we have a kindergarten, well-baby clinic, milk station, prenatal clinic, literacy classes, weekday religious education classes, Sunday school, sewing groups, boys' club, English club, English chorus, and audio-visual aids. . . . I am continuing my language study. . . . I also teach two classes a week in social group work at Ewha Woman's University. . . . The rest of the time I just fit in as best I can in the other work. . . . One day I found myself giving smallpox vaccinations when a neighborhood child died of the dread disease.

SUE: Say, secretaries aren't all they need out there. They need just about everybody, don't they? . . . Listen to that schedule and here I've been griping all semester because I had classes on Friday afternoon. Makes you think, doesn't it, Janie? Now I know why you were so thoughtful when I came yelping up the stairs a few minutes ago. Any more in that letter?

JANE: Well, just this bit more about the need for workers:

. . . We are able only to skim surfaces it seems. . . . It is an undeniable fact that the number of missionaries is sadly inadequate and many are overworked. Our ranks in Korea were depleted by the war. The war has also caused a lapse between age groups among missionaries, and five or ten years from now few on whom we depend so greatly for leadership will still be in the field. We must have more missionaries!

SUE: Y'know, Jane, I heard that same thing about a different field of work when we were at the Student Conference last fall. One director of Christian Education said she knew of five vacancies right there in her own conference . . . five churches that had the money to pay a director of Religious Education and needed one badly, but couldn't find anyone to take the job. I heard the minister say last Sunday that there are many small churches that have services only now and then because there aren't enough preachers.

JANE: It seems to be that way everywhere, Sue. You were surprised when Peggy mentioned the need for secretaries. I was looking through a pamphlet the other day (*looks around room a bit*). Here it is . . . *Christian Careers Calling Youth.* I was floored by the various fields of service open to workers. Take a look through it. And the one we were reading from a minute ago, *Methodist Service Projects* . . . it's full of positions that need workers right now . . . actual, sure 'nuff jobs that are going begging for lack of workers.

SUE: Y'know, Jane, I had a funny letter from Jim last week. Funny peculiar . . . not funny ha-ha. It didn't even sound like Jim. He was mentioning the need he had seen over there in Japan and Korea, and I got the idea that he was wondering how his knowledge of farming would fit in. After all, he was an "agri" major when good ole Uncle Sam sent him greetings. But we never talked much about things like that, or his using his farmin know-how in that way. Maybe though, that has been in the bac of his mind all along.

JANE (*reaching in a drawer o under a book*): Here, Susie, sen him this the next time you write. found it in that packet of materia we got and the title sort of struc me. It's written especially for fel lows in the armed forces.

SUE (*takes pamphlet*): *Kee That Dream Alive* . . . pretty goo advice to all of us whether we ar working for Uncle Sam or not Hm . . . ". . . the commitment yo once made to God . . . the visio of a life of useful service you cher ished . . . the vocation for whic you planned . . . however you de scribe it, keep it alive! It is eter nally true, valid, and valuable.' . . . I'm glad you saved this roomie; I'll stick it in that lette I wrote to Jim in the library befor lunch.

JANE: Peggy surely would b surprised if she could see the chai reaction her letter has set off. . . Maybe we needed just that to wak us up. This leaflet that's been here with the rest of the stuff since last fall says the same thing she said about the need for workers. . . Listen to this! . . .

It is estimated that The Methodist Church will need in the next four years 6,000 ministers . . . 12,000 doctors, nurses, and technicians . . . 1,500 in mission service at home and abroad . . . 2,000 Christian educators—agriculture engineering . . . home economics . . . journalism . . . music . . . recreational leadership . . . social work . . . public relations . . . radio.

SUE: What's the name of that little number you're quoting from?

JANE: It's entitled *Calling Youth for Christ and His Church.*

SUE: Calling youth. . . . Jane, I want to ask you something. What do you think a call is? I've heard preachers talk about having a call to the ministry and lots of 'em sound as if it were a flash of lightning or something like that. . . . I know nothing of the sort would ever happen to me.

JANE: I don't think a call always means that, Sue. My own minister

ack home told me that his call ame in a very quiet fashion . . . ut it was something so persistent e couldn't ignore it.

SUE (*she has been glancing at amphlet* Calling Youth for Christ nd His Church . . . *reading to herelf here and there, but loud enough o be heard*): ". . . Where will ou serve? . . . Who can serve? . . . Vhat is a call?" Hey, listen . . . naybe this is it . . .

To each person a call is different. No vo are alike, for a call is an experience f God's will within the individual. It esults in a personal conviction that God ants us to serve Him with all of life. . . For some the call is dramatic and ioving . . . for others it is quiet and ompelling . . . but for each it is God's ummons to serve humanity.

Vhere is the world's need the greatest?
Vhere are the laborers the fewest?
Vhere is the battle the fiercest?
Vhere the need of the world and your alents meet, that is where you are called f God to go.

JANE (*very slowly and thoughtully, with great meaning*): . . . *Called of God* . . . it sounds like omething tremendous, doesn't it? omething bigger than we've ever nown anything about. Y'know, ue, the thing that Peggy said in er letter about returning to Korea eeps coming back to my mind. . . . 've heard others say it. . . . I've een our minister so tired he looked s though he would drop, but he ouldn't trade his work for any in he world. . . . Miss Jones, who poke to us about her work in the ettlement House, was just out of he hospital after a long illness, but he could hardly wait to get back.

SUE: And you remember how ally Smith went to that little hurch as director of Religious Eduation and worked her head off gainst odds that would have had he rest of us giving up the ghost, ut she stayed with it because the ids needed someone? I always hought she was sort of crazy to do , but now I don't know. . . .

JANE: Here's the way Peggy puts . . .

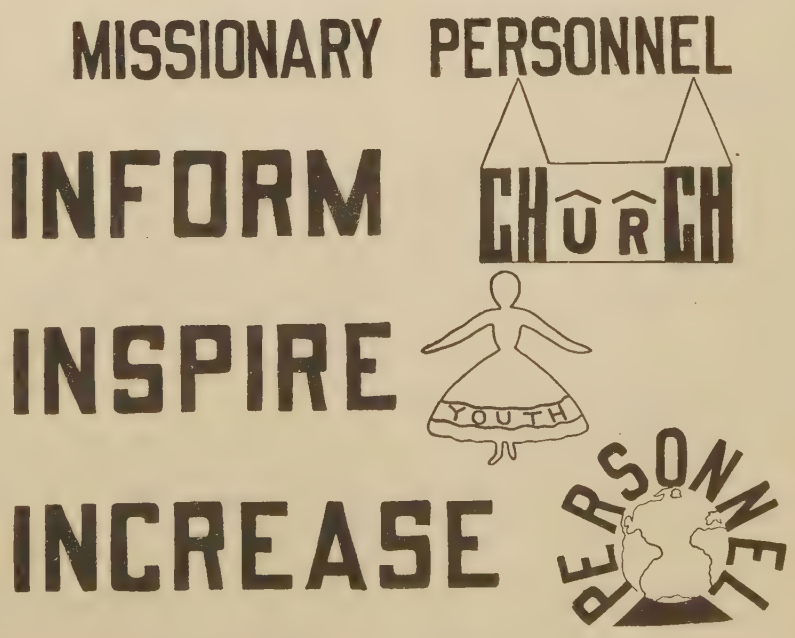
Perhaps you have felt a call to misons. Don't be afraid to come. The reard of service is a happy heart and the eace of a life which has purpose. There are doubts, of course. Sometimes I wonder why I am here. Home is more comfortable. I think, "Maybe I won't come back." But then I go to my class at Ewha and look into the faces of my students, sitting on crude wooden benches on a dirt floor that turns to mud when it rains. I look and I know I'll come back. I watch the tears course down the face of a mother whose child we saw die. I watch . . . and I know I'll come back. . . . A firm faith in the eternal wisdom of God alone will give us victory and peace. Because of such a faith, there can be radiant joy in the midst of suffering and hope in the midst of the soul's darkest night.

SUE (*after a moment of silence*): Jane, I know a couple of college girls who will have to do a lot of praying for a while and a lot of talking with the minister and other people who know more about this than we do. . . . Sure we can go on and teach "phys ed" and "home ec" as we had planned to do right here in good old Arkansas. . . . It may be that both of us will decide to do that . . . and if we do we'll be serving God in Christian vocations . . . but . . . but . . .

JANE: But we need to talk with God a long time about it before we decide finally, don't we, Susie? Both of us are in good health, we're reasonably intelligent, we'll have a college degree come next June, we have a pretty good background of church work. There are obstacles, of course . . . but I don't believe there are any we couldn't get over. We need to really do some praying about the thing and searching to be sure we know what the will of God is for our lives. . . . Who knows . . . maybe I'll be teaching the mothers of India how to prepare nutritious meals, and you'll be directing a program of "phys ed" for girls in some Wesley House.

SUE (*as she speaks, soft music begins in background as if coming from a practice hall across campus*): You're right, Jane. Thanks for sharing Peggy's letter with me. Let's get out of here for a while and walk around. . . . I need to do some thinking. . . . I hear the piano over in the hall. Cora must be going over the hymns she's planning to use at Wesley tonight. Come on. . . . It's a nice evening for thinking.

(*As the two girls leave their room and go offstage, the music to "Rise Up, O Men of God" comes up loud and plays through completely once.*)



A poster made by Mrs. Cecil Matthews of Lubbock, Texas

Circles — WORSHIP AND PROGRAM SUGGESTIONS

CITY LIGHTS AND SHADOWS

HYMN: "The Voice of God Is Calling" (*The Methodist Hymnal*, No. 454).

SCRIPTURE: Isaiah 6:8; Luke 4: 42.

LEADER: When God wanted to save the world, he did not form an organization nor merely devise a strategy. He sent His Son. The human personality has ever been God's chosen means of saving the world. In any church work there must be a program, a plan, a plant, and a purse. But the work stands or falls by the personalities that are thrown into it, and by the way in which the supreme personality of the Christ is reflected in and through those who deem themselves his disciples. The primary task of the church is to bring people both within and without the church face to face with God as he is revealed to us in Christ. . . . God speaks to us in the city primarily through people.[1]

MEDITATION: "A Letter to Myself" (May issue, page 32).

SILENT PRAYER followed by sentence prayers.

PRAYER HYMN: "Lord, Speak to Me" (*The Methodist Hymnal*, No. 460).

PROGRAM SUGGESTIONS:

I. TALK: City Shadows in Pakistan.

The housing congestion in large cities is universal. When one sees the refugees in Pakistan bringing up their families in huts made of old tins and straw, one understands why crime and immorality are so prevalent.

In Lahore and Karachi, an ordinary working-class family of six to eight members lives in a tenement—one room with a veranda. Six or more of these rooms are built on the three sides of an open court about twenty feet square with a common hand pump for water and a common toilet in one corner. The cooking is done on the veranda. At one end of the veranda, the women and big girls bathe, screening themselves by turning a rope-strung bed on its side. The men and children bathe around a pump. In the summer everyone sleeps in the open court. Christian families who have to live in such quarters try to get into places where all the rooms are rented by Christians, but we discovered in our church visiting that this was seldom possible.

The housing situation is one reason why boarding schools for the bigger girls seem so essential. They offer a protection while the girls are growing up. In addition we try to provide a character-building program through extra-curricular activities.

Perhaps the most serious social problem facing the Christian community in the large cities of Pakistan is the marriages between Christian girls and Muslim men. A Muslim woman lives in seclusion. She must be heavily veiled when she goes out on the street. She has no social contacts with men other than those of her own immediate family.

On the other hand, the Christian girl goes unveiled, is better educated, and until recently has had no competition in office work from her Muslim counterpart. She is attractive to men and she is attracted to them. And the men she meets are largely Muslim. They are usually better off financially. A Muslim man may have more than one wife. The Christian girl often becomes the second one. According to Islamic law in the marriage contract, the man must provide for his wives should he divorce them. In order to get this protection, the Christian girl often "embraces" Islam. In most cases, the marriages end unhappily.

The Woman's Society of Christian Service in Karachi has shown an active interest in the youth program of the large city church. I Lahore the Woman's Society ha sponsored a Family Day ever quarter when families get togethe A worship service is held, followe by discussions on the Christia home and church responsibilities with recreation for the boys an girls. These have been popular but we are all aware that until w can have trained social or churc workers in our large city churches this growing social problem of mar riages between Christian girls an Muslim men cannot be tackle effectively.

—MISS CONSTANCE BLACKSTOCK

MAP STUDY and Presentatio of Centers of Work. In additio to material found on pages 109-11 of the *Fourteenth Annual Report* two leaflets may be secured: *Methodism in Moslem Pakistan;*[3] *Pakistan, the Land of the Crescent and the Five Pointed Star.**

II. HIGHLIGHTS OF EVANSTON See article "Daughters of Mary a Evanston" in the November WORLD OUTLOOK plus articles on pages 3-6 in this issue. The articles could be reviewed through questions and answers and informal conversation on the status of women carried on by three women: a new member with an enquiring mind; an interested member, who knows a little about everything; and a member who is well read and knows where to find the answers in THE METHODIST WOMAN and WORLD OUTLOOK.

[1] *Man and God in the City*, by Kenneth D. Miller. Quoted by permission of Friendship Press.

[2] In September, Miss Blackstock returned to Pakistan for her final term of service. She went to the field in 1915.

[3] Free. Order from the Joint Section of Education and Cultivation, Board of Missions, 150 Fifth Ave., New York 11. N. Y.

* 10 cents. Order from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio; or Distributing Offices.

III. An I.Q. Quiz

1. **International students. Do what?**
2. **Immigrants: 5,000. Explain.**
3. **"If we keep our lines clear." Explain.**
4. **Identify: Robert, Barbara, Kathleen.**
5. **Interpret: We Help Promote.**
6. **Indicate four personnel needs.**
7. **Interracial practices. Explain progress.**
8. **Issues confronting Congress. List.**
9. **Idea for Treasure Chest.**
10. **Insignia of World Council.**

Information and Action

Dear Friends:

AS THIS letter goes to press, people are realizing the importance of the Second ssembly of The World Council of hurches held in Evanston, Illinois. hurch leaders from every part of e world, representing 168 million rotestant and Orthodox Chris-ans, joined their voices in the ymn, "In Christ There Is No East West," at the opening session. his symbolized for all of us the rection in which the Christians the world are moving—toward a ity of spirit and purpose based Jesus Christ, "the hope of the orld."

November has come to mean to any Methodist women a special me when groups of them come to-ther in various ways to strengthen r fellowship of service through-t the world—across racial, eco-omic, national, and cultural differ-ces—that we may be *one in hrist.* November is a month of ecial days that may well serve a springboard for planned action this direction:

1. World Community Day is set r November 5. This is a day of ecial importance because it pro-des an opportunity for Methodist omen to share with other church omen the fellowship and responsi-lities that are at the base of orld peace. If a World Commu-ty Day observance has not been anned in your community, con-ct representatives from other hurch women's groups and set in otion plans for such an observ-ce *with a follow-up!*

2. World Order Sunday and nited Nations Day, observed in te October, should have set in otion a program of action in hich Methodist women play a big rt in the local church and com-unity. The resources found on ese pages of THE METHODIST WOMAN from month to month should be of great help. Special attention is called to the following *new* materials:

*A Christian's Primer on Technical Assistance and Land Reform**—35 cents.

*Your United Nations Worked for Peace in 1953-54**—Free for postage. You will also want to order your special UNICEF Christmas cards, if you have not done so. (Order from UNICEF Greeting Card Fund, United Nations, New York—$1.00 per box of 10.)

3. Now is the time to look ahead toward the celebration of Human Rights Day on December 10 in your community. (Order at once special program suggestions from the U. S. National Commission for UNESCO, Department of State, Washington, D. C.)

A second important resource you should have is the *new* "Five Year Supplement" * on *States Laws on Race and Color.* It has been prepared by Miss Pauli Murray and Miss Verge Lake. This important supplement has special significance in this year of the historic Supreme Court decision. Watch the back cover of THE METHODIST WOMAN for date of publication.

The following three pages of this issue of THE METHODIST WOMAN have special importance. We shall, in early November, elect many members of our 84th Congress. *They are our representatives. They can speak for us only if we make our voice heard as they vote in Congress.*

Why not take your reproduction of the Assembly display (September issue of THE METHODIST WOMAN) and work out your own use of the idea, keeping in mind the monthly guidance to action related to *The Nation, The United Nations,* and *The Church!* If each local Society will select *at least one goal* from these pages and work toward it, great strides forward can be made. *Make a check sheet of your own activities toward achieving these goals.* On your check sheet you might answer such questions as these:

1. What are we doing to make our views known in Washington on such issues as those discussed in THE METHODIST WOMAN for October?

2. What are we doing in our Society, Guild, or local church to interpret the Supreme Court decision on segregation in terms of *our Christian responsibility?*

3. How are we helping our church and community understand and strengthen the United Nations?

Finally, let us remind you that very soon the churchwide Crusade for World Order will be projected by the Council of Bishops. Your district superintendent and pastor will need your help. Why not contact your pastor at once and offer the study resources and personnel of the Woman's Society and Guild, if he can use you in any way? Remember that the quadrennial emphasis on "Things That Belong Unto Peace" gives major attention to *the meaning of peace, the United Nations, Disarmament, and U.N. Charter Review.*

These are the days when the whole church is called to preach the whole gospel to the whole world! The Crusade for World Order provides one important channel.

Sincerely yours,

THELMA STEVENS
MARGARET R. BENDER
ETHEL L. WATKINS

* Will be available from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio; or Distributing Offices.

Making the Assembly Exhibit Live

Part I—Important Issues Before Congress

ON SEPTEMBER a picture of the Assembly display of the Department of Christian Social Relations and Local Church Activities was reproduced on these pages with its three panels depicting progress and goals in a program of achieving "The Things That Belong Unto Peace," using three channels through which we work—the Nation, the United Nations, and the Church. Beginning this month, we will devote these pages to hasten progress toward the goals. This month's article will be based on the panel dealing with the nation. In it we discuss the things which we need to do in this nation to set our own house in order, and to take our place in the kind of creative leadership which must be given if the world is to ride out the storm of turbulent hopes and fears which menace world peace and even survival today.

As you read these pages, most of the working year lies before us. Within a few days the Congressional elections will be over and not only our own nation, but the whole world will look toward the convening of the 84th Congress in January. No one of us who cares about the emergence of a world securely at peace can afford to overlook the importance of actions that this Congress will take or fail to take. Neither can we afford to forget that this is one of the most crucial years for human rights in the United States that we have ever known. The May 17 decision of the Supreme Court banning segregation in public education has focused the issue so sharply that every bit of progress and any backward steps that may be taken will be watched, not only by our own citizens but by millions of hopeful or apprehensive people the world over. The achievement of the goals listed on the Nation panel of the Assembly display can be achieved only through citizen effort directed toward both of these points. We must, therefore, look for practical ways in which we can work in each of these fields. The first step is to understand the issues that confront the 84th Congress.

The Most Important Issues That Confront Our Congress

1. *A Foreign Policy* that will indicate consistency, strength and a deep concern for the welfare of people everywhere. This kind of foreign policy is a summary of the goals listed under "For Peace" in the goal chart. For those of us who must watch the day-to-day development, however, this is one of the most difficult issues to follow, because it will be affected by so many different phases of our government's activities. It is necessary that we watch the impressions that we are creating regarding the consistency of our national policies. Unfortunately, many things that happen do not tend to deepen belief that our policies are consistent. For example, we have consistently stated officially that the U.N. is the chief instrument of our foreign policy. President Eisenhower has referred to it as "sheer necessity." Therefore, our friends and fellow members of the U.N. throughout the world can be pardoned for being somewhat startled and confused when the Majority Leader of the United States Senate suddenly declares that if things go contrary to our desires in the U.N. at one particular point, he will resign his seat in the Senate and work to get the United States out of the U.N. Similarly, our concern that our fellow nations may find ways of providing the means for their citizens to achieve an adequate standard of living has been expressed repeatedly by leaders in our government. It is therefore both frustrating and confusing for those same nations to discover that high tariffs may prevent them selling this country a sufficient quantity of their product, so that they can buy necessities from us for raising living standards. Congressional action on reciprocal trade is therefore of great importance to a consistent foreign policy.

Also in official utterances we have usually shown great concern for the refugees from terror and oppression. We have participated in international efforts on behalf of these refugees. However, as long as the McCarran-Walter Immigration and Naturalization Act remains on the books, its provisions which run contrary to this policy will continue to confuse our friends and delight our enemies.

The second essential of a foreign policy that will do the utmost for real peace is equally important. If we look confused and terrified, we are not a reassuring world figure no matter how great our military strength. The debate on the Bricker Amendment, which would have complicated the process of treaty-making to the point where active participation in the continuing work of the U.N. would have been impossible, showed a type of fear and emotional insecurity on the part of Americans that was far from reassuring to those who watched. This amendment was defeated in the 83rd Congress, but can be expected to reappear in the 84th. The spectacle of fear-ridden or power-hungry individuals trampling on civil liberties in the name of protecting the country from communism is another example of the dangerous weakness which becomes part of our foreign policy, because of its effect upon what

other nations may often think of us.

The third element of this policy, the deep and constant concern for the welfare of all, is perhaps the most important and the most difficult to mold. Whenever thoughtless, impatient remarks which indicate lack of understanding of the culture, thinking, and policies of other countries are made in Congressional debates on such matters as making our surplus commodities available to famine areas of the world, a serious doubt has been aroused as to our real concern. Unfortunately, many good, wise, and concerned statements made in the same debate fail to cancel out a few injudicious statements of this kind.

Sometimes an apparent indifference to the results of our actions, when they have caused trouble for people in other nations, also does this kind of harm to our foreign policy. For example, failure to indicate our distress and concern about the effect that our hydrogen bomb tests had upon people and property has undoubtedly caused us to lose ground in our efforts to be recognized as a nation with concern for the welfare of Asian peoples. A statement made by one of our missionaries in Japan illustrates this. "I could write a great deal concerning the hurt and amazement of people here about the effects of our hydrogen bomb tests. Why couldn't we at least say we are sorry, they ask. It is hard to face such puzzled discouragement as I see about me."

2. *Support for the U.N.* This means not only the important task of assuming the financial responsibility which is consistent with our wealth, our position of influence in the world, and our stake in the achievement of a world at peace, but also using the U.N. as our chief instrument of foreign policy. Words of support of the U.N. can be drowned out by the speech of unilateral actions, which proclaim to the world that we are not quite clear what we mean by such a policy. As noted under item No. 1, it is also important that no hampering arbitrary restrictions be included in our appropriation measures. A better understanding of the fact, that although our U.N. contributions are roughly one-third of the U.N. budget, they are very small in relation to our other expenditures, would also help to keep us from saying things that do us harm in our international relations.

3. *Revision of our Immigration Laws.* The discriminatory, needlessly complicated, and unfriendly regulations of this legislation already have remained with us too long. They will never be changed, however, until a sufficient number of Americans understand what the bad features are and the need for change. Why not make a beginning now by reading, *As We Do Unto Others,* by Charles H. Seaver, available from the Department of International Justice and Good Will, National Council of Churches, 120 E. 23rd Street, New York, N.Y., 30 cents, and by planning a special study on the subject this coming spring so that interested people in your Woman's Society, or Guild, or community will be ready to express an opinion before the early summer when this is most likely to come up. See the February, 1955, issue of THE METHODIST WOMAN for an outline and suggested materials for a workshop or special study.

4. *Liberalized Trade Policy.* The 84th Congress will need to extend once again the Reciprocal Trade Acts. This time there should be enough understanding of the issues involved so that a three-year authorization will be granted, permitting both importers and exporters enough certainty for effective planning. Why not make talking or writing to your Congressional representatives a follow-up action of the approved study, "That They May Have Life"?

5. *Disarmament Under the U.N.* This is a goal that we must keep constantly before ourselves and our Congress. We must pray for it, talk for it, work for it, and believe in it if it is to be achieved. Every Congressman should know how firm a belief we hold that it *can* be achieved, if we put aside all discouragement and cynicism and work hard enough! The success of the proposed atomic pool for peaceful purposes to be operated through the U.N. is also in this same need of firm belief and unwavering effort to surmount every obstacle and achieve it.

6. *U.M.T.* There seems good reason to believe that a strong effort to bring peacetime conscription will be made in the 84th Congress. The conviction and will of church people have been important in preventing this before. It can be done again.

7. *Civil Rights and Liberties.* One of the most constructive things that the 84th Congress could do would be to revise all Congressional investigating procedures to conform with the clear intent of our Constitution. See the Christian Social Relations pages in THE METHODIST WOMAN, June, 1954, for background and suggested legislation.

8. *Human Rights in the United States and the World.* A fitting follow-up of the Supreme Court decision regarding segregation in education would be laws specifically providing against all discriminatory practices in our national life. It is also important that this Congress indicate its willingness to consider International Covenants on Human Rights on their merits, and to ratify them as rapidly as they reach satisfactory form.

9. *Housing.* A bill to provide the essential low-income group housing which was eliminated by the 83rd Congress is also a "must" for this Congress. The family life of the nation and the future of its children cannot be sufficiently protected, unless families can find adequate housing at prices consistent with their ability to pay. See THE METHODIST WOMAN for material on this subject.

What You Can Do

1. Help others to understand why this legislation is important in achieving "The Things That Belong Unto Peace." Make a large repro-

duction or poster of the Assembly display, using the September issue of THE METHODIST WOMAN as your guide. Whenever you talk about legislation or work on a special study in this field, show how it ties into the over-all theme of the exhibit. Make the exhibit live in the lives of every Woman's Society and Guild member in your church.

2. See that your legislators not only know exactly how you feel about issues, but also how you feel about the votes they cast and things they say in the course of debates or speeches. For votes during the last session of Congress, use the same source that you may have been using to help determine your opinion about Congressmen standing for re-election, "Roll Call on the 83rd Congress. Individual Voting Records of Members of the United States Senate and House of Representatives on Selected Key Issues." Secure from the Board of World Peace, 740 Rush Street, Chicago 11, Illinois. 10 cents per copy.

3. Learn the points at which your effort to make your influence felt will be of most assistance. The following diagram may be helpful at this point, and could be used as the basis of a poster or "chalk talk."

Four Vital Points in Influencing Legislation

WHEN A BILL IS INTRODUCED

In the Senate

It is referred to a committee. Consult *Register Christian Opinion* (available from Board of World Peace, 740 Rush St., Chicago, Ill., 5 cents) for list of committee members. If one of your Senators is on the committee, write him, asking him to help get a public hearing on the bill so that interested individuals and organizations may have an opportunity to provide pertinent facts and express convictions. After the hearing, write him asking for favorable vote on bill. If neither of your Senators is on committee, write to the chairman on both these matters.

In the House

It is referred to a committee. Same procedure.

WHEN A BILL IS REPORTED OUT

In the Senate

Write your Senators telling them *why* you hope they will vote either for or against bill.

In the House

The same procedure.

WHEN A BILL HAS BEEN PASSED BY ONE HOUSE AND SENT TO THE OTHER

If It Has Been Sent to the Senate

Write your Senators and tell them *why* you hope they will vote for or against the bill.

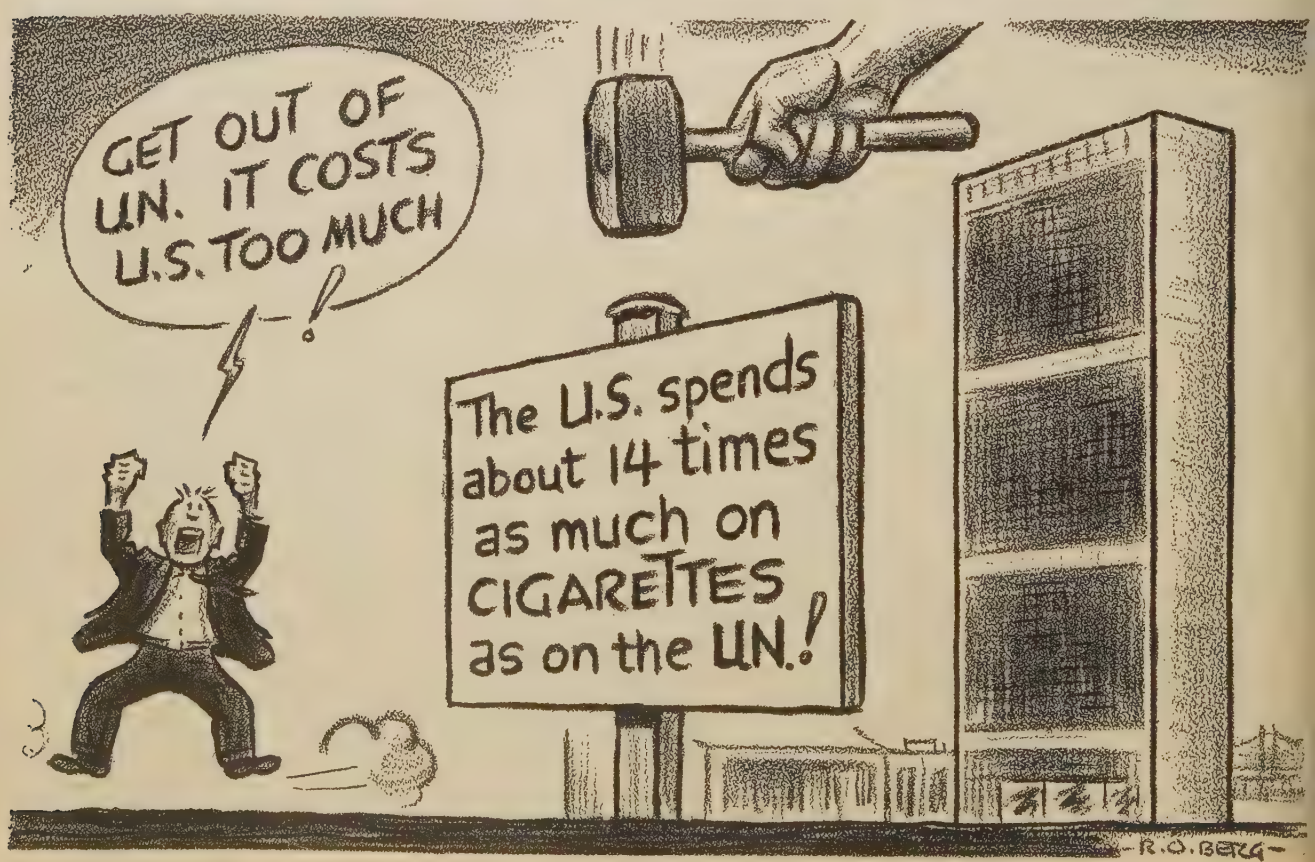
If It Has Been Sent to the House

Write your Representative and tell him *why* you hope he will vote for or against the bill.

WHEN A BILL HAS PASSED BOTH HOUSES BUT THE FORM HAS BEEN DIFFERENT

(For example, one House may have cut items in appropriation which the other left in.)

Find out if anyone from your state is on the Conference Committee and write to him. If not, write to your Senators and Representatives explaining your reasons for wishing the bill to take one form or another as it emerges from Congress.



THEME AND EMPHASES 1952-1956

THAT THE KINGDOM OF GOD MAY BE REALIZED

1. WE WILL SEEK TO GROW AS CHRISTIANS.
2. WE WILL SEEK TO BRING OTHERS INTO THE CHRISTIAN FELLOWSHIP . . . OF THE CHURCH AND OF THE WOMAN'S SOCIETY OF CHRISTIAN SERVICE AND THE WESLEYAN SERVICE GUILD.
3. WE WILL SEEK WITH CHRISTIANS EVERYWHERE THE SUSTAINING FELLOWSHIP AND POWER OF A WORLD CHRISTIAN CHURCH.
4. WE WILL USE ALL AVAILABLE RESOURCES TO WORK FOR "THE THINGS THAT BELONG UNTO PEACE."
5. WE WILL PROCLAIM THE WORLD MISSION OF THE CHURCH TO BE GOD'S PLAN FOR THE REDEMPTION OF THE WORLD, TO THIS END, WE WILL WORK TO MAKE THE LORD JESUS CHRIST KNOWN TO ALL PEOPLES EVERYWHERE, TO PERSUADE THEM TO BECOME HIS DISCIPLES, AND TO FOSTER THE KNOWLEDGE AND EXPANSION OF THE MISSIONARY ENTERPRISE THROUGHOUT THE WORLD.
6. WE WILL ACCEPT THE PRICE OF CHRISTIAN DISCIPLESHIP.

Maps of the Spirit

III. THE RELIEF MAP

THE Holy Land is both substance and symbol; here is one more suggestion of the latter.

In that little country, only about fifty by one hundred and fifty miles, may be found a wide range of physical contrast that—without straining the imagination—parallels the potentialities and the inequalities of human society.

Think of your own community—of your own church. Does the strength of its leaders—their power and authority—help to hold a pattern of life creatively together, as a mountain range may offer a unifying structure; or does it become a barrier that divides men and fosters a caste system of society?

Are there high points of beauty and inspiration, in the realm of fellowship and shared opportunities, to which all may lift their eyes as did the Psalmist to those ever-present hills?

Are there open reaches, physical and spiritual, in which bodies may grow and minds and spirits expand?

Are there little streams and rivers with freshness and movement in their current—with steady direction and purpose—which "make glad" *your* "city of God"?

And the shorelines—those abiding witnesses of the oneness of God's created world, since "the islands join beneath the sea" and our shoreline is really an extension of our neighbor's, across the world—what of them? Can we read into St. Paul's words a meaning beyond his intention but in keeping with his spirit, when he spoke of those once far off and now made nigh? . . .

Height and lowland, ocean, lake, river, plain—are there ways in which the various features may mutually enrich a landscape of interrelatedness? In a world created by God's plan, and in the locality in which we find ourselves placed, we believe such is His intention: "the place *on which you are standing* is Holy Ground." (Exodus 3:5, RSV)

"Who shares his life's pure pleasures,
And walks the honest road,
Who trades with heaping measures,
And lifts his brother's load,
Who turns the wrong down bluntly,
And lends the right a hand,
He dwells in God's own country,
He tills the Holy Land." [1]

—*Louis F. Benson*

[1] *The Methodist Hymnal,* No. 468, verse 2. Used by permission of Mrs. Robert E. Jefferys.

LITANY FOR DEDICATION OF TREASURE CHESTS

LEADER: In the frozen North where half the year is lived in shadow; where communication is infrequent and distance isolates men from their fellow men,

RESPONSE: *We send our gifts, O Lord.*

LEADER: Where the equator's sun burns above the industrial city and the thatched village; where the new civilization and the old contend for the body and spirit of man,

RESPONSE: *We send our gifts, O Lord.*

LEADER: Where the destruction of war has leveled buildings and left thousands homeless; where the pressure of conflicting ideas is constant upon a people bewildered and bereft,

RESPONSE: *We send our gifts, O Lord.*

LEADER: Where the ancient faiths of the world stir, restless in the presence of the one faith that has Jesus Christ at the heart of its life and teaching,

RESPONSE: *We send our gifts, O Lord.*

LEADER: Where the lights and shadows of wealth and want contrast with startling clarity,

RESPONSE: *We send our gifts, O Lord.*

READER: In villages and towns and cities of our own land, in the noise and hurry of its daily life, where men too often set value on passing material things and let the permanent things of the spirit slip by,

RESPONSE: *We send our gifts, O Lord.*

(From material in THE METHODIST WOMAN, May, 1953, p. 25. Adapted by Alma Knowles, Greensboro, North Carolina.)

WIDENING FELLOWSHIP PLAN

The South Carolina Conference of the Southeastern Jurisdiction used during April a plan of visitation, similar to the Birthday Visitation of a few years ago. The Visitation was set up by zones, or subdistricts, with each zone leader arranging the system of visiting and sending report forms to the local Society presidents. The plan was for the hostess Society to present the program, check their progress on achieving the Quadrennial Goals, using the check sheet in THE METHODIST WOMAN (see current check sheet, July-August, 1954, pages 50, 51), and taking up the Treasure Chests at point 4, under V., Missions, on the check sheet.

The visitation emphasized Widening Fellowship —the fellowship experienced in having the women of one Society visit another (as each Society visited and was visited) and in the opening of the Treasure Chests. The following statement was sent to each Society president to be read by her or by the secretary of Promotion:

> It would add meaning to our giving to have someone bring out these facts about Widening Fellowship as the chests are being emptied: The Treasure Chests link us with the women of twenty-eight countries where the Woman's Division maintains work. They provide a practical channel for an expression of our love and interest in helping to meet the ever-increasing demands for more support of our work under changing world conditions. A few cents apiece from each member to each country could bring in the $500,000 so greatly needed to supplement our regular pledge giving to carry on our work. Having _____ Society with us today gives us a heart-warming experience and we are reminded that the points of the compass in our emblem for the Quadrennium point to people near us and also to the people far from us. Our visit and our offering bring these facts to us clearly. Does it not challenge us with new enthusiasm to *widen* our fellowship with the women of our own church? Let us take our Responsibility List and visit the women of our church who are not members of the Woman's Society of Christian Service, in order to interest them in becoming a part of our great fellowship and program!

THE TREASURE CHEST ON THE SPOT

"As treasurer, I have been giving the Treasure Chest an extra boost by the use of one-minute speakers. This idea was launched at our annual meeting when I had the district treasurers make spot announcements at varied intervals during conference.

"At the time the announcement was being made about the Treasure Chest, a large poster was held up on one side—'This is a one-minute speaker on the Treasure Chest.' On the other side was held up a large Treasure Chest (18 x 36 x 24) similar to our small ones. This plan was most effective.

"We are having one-minute speakers at each of the district meetings throughout the year. Then we are having the local treasurers make a one-minute speech about the Treasure Chest at each of the monthly meetings. Suggested they use some of the Missionary Briefs that appear monthly in THE METHODIST WOMAN.

"I thought you might like to know of a plan that seems to be working so well."

(Excerpt from a letter from Mrs. Ralph R. Spraker, Treasurer, Holston Conference.)

Joseph Borden

IN TEXAS, TREASURE CHESTS ARE BIG, TOO!

The Southwest Texas Conference used a large replica f the Treasure Chest for the receiving of the Treasure hest offerings from district societies. The treasurer nd the president of the Kerrville District are shown dding their offering to the large chest. The conference eceived over $5,500 through Treasure Chest offerings.

(The following poem by a local young woman was sed at the Statesville District meeting of the Western orth Carolina Conference. See "Treasures Are People," HE METHODIST WOMAN, May, 1954—pages 30, 31.)

TALENTS ARE TREASURES

By Sue Horner Sample

God's Church needs human treasures
To help His work progress:
To each of us He gave a gift—
Some share of worthiness.

What treasure can you offer
To help God's work next year?
Can you give Light through Leadership?
Is Creative Power your sphere?

Are you the one who sheds the Warmth
By just plain friendliness?
Are you the Useful member,
Whose work seems effortless?

Can you contribute Beauty
Through faith and charity?
Your talent could be proving
Your Christian constancy!

Just try to seek your treasure—
You can find it if you will,
For God gave every one of us
Some aptitude or skill.

And help your modest neighbor
To find her talents, too—
Our treasures put together
Will see our church work through!

A UNION CLASS

A Study in Widening Fellowship

(The Rio Grande Conference is composed of the Spanish-speaking churches in the southwestern part of the United States, and thus geographically overlaps some of the other South Central Jurisdiction Conferences. The following account of a union class, written by Mrs. G. Matsuoka, of Japanese extraction, shows a trend toward integration.)

The Woman's Society of Christian Service of the Prospect Hill Methodist Church, San Antonio, Texas, of the Southwest Texas Conference, and the Society of the El Divino Salvador Methodist Church, San Antonio, of the Rio Grande Conference, conducted a union class on "Spanish-Speaking Americans in the U. S. A." The leader of the class was Mrs. Clotilde Falcón Náñez, who was the author of the March, 1954, program in the Program Book, *A Sower Went Forth.*

At the first session a social was held in which a get-together game was played and refreshments were served by the Prospect Hill Society. The last session also was followed by a social given by the El Divino Salvador Society at their church. Everyone enjoyed gay fellowship in a hilarious game of *piñata,* made in the form of a huge carrot and showering pretty handmade handkerchiefs. These were given to each one present, with a Mexican candy. Refreshments were served in colorful Mexican dishes. The four union meetings left a bond between the two Societies of mutual respect, love and understanding, and an increased awareness of the oneness of all people.

Responsibility of worship for the four studies alternated between the two Societies. Book reports on *Latin Americans in Texas, WHO? Spanish-Speaking Americans in the U. S. A., It Happened in Taos, On Our Own Doorstep, Accent on Liberty, North From Mexico,* and reports of the different settlement houses supported by the Woman's Division were given by members of both Societies. Slides of Methodist churches in the Rio Grande Conference and their activities were shown. A committee representing both Societies reported specially on Wesley House and Whosoever House after visiting them. A film, "They Too Need Christ," with the story of a Methodist minister helping a Mexican family, was shown. Dr. Rodriguez, a Puerto Rican layman, Rev. Angel Fernandez, a Cuban minister, and Rev. Alfredo Nañez, executive secretary of the Rio Grande Conference, each gave a presentation of their representative national groups.

The class, inspired by their knowledge of facts, voted to help Holding Institute in Laredo and Southside Community Center in San Marcos.

100 PERCENTERS

The following Woman's Societies of Christian Service report every woman member of the church a member of the Society. Listing is by conferences. (Names received up to July 15, 1954.)

CENTRAL PENNSYLVANIA: *Williamsport District*—High Street, Williamsport (Pa.)
ERIE: *Meadville District*—State Line
GENESEE: *Olean District*—Machias
MAINE: *Bangor District*—North Bucksport
NEW YORK: *Newburgh District*—Central Valley
TROY: *Glens Falls District*—Porters Corners, Riverside
WEST VIRGINIA: *Wheeling District*—Folsom
WYOMING: *Wilkes-Barre District*—Camptown, Eatonville
ALABAMA: *Dothan District*—Cloverdale (Dothan)
FLORIDA (SE): *Orlando District*—Geneva
Gainesville District—Hawthorne, Sumterville, Interlocken
HOLSTON: *Maryville District*—Camp Ground
NORTH ALABAMA: *Tuscaloosa District*—Sand Springs
NORTH CAROLINA: *Raleigh District*—Fellowship
Rocky Mt. District—First (Rocky Mt.)
SOUTH CAROLINA: *Marion District*—Brown Swamp, Central
Rock Hill District—Zoar
SOUTH GEORGIA: *Dublin District*—Gibson
TENNESSEE (SE): *Clarksville District*—Cumberland Furnace
Murfreesboro District—Mud Creek
WESTERN NORTH CAROLINA: *Greensboro District*—Centenary, Brown's Summit
Salisbury District—New Mt. Tabor
Waynesville District—Webster
WASHINGTON: *Charleston District*—2 Societies (no names given)
North Baltimore District—2 Societies (no names given)
DETROIT: *Ann Arbor District*—Chelsea Home
Port Huron District—Howarth, Ruby, West Goodland
ILLINOIS: *Galesburg District*—Williamsfield
Peoria District—Saint David
INDIANA: *Columbus District*—Mt. Tabor
Rushville District—Medham, Milford
IOWA-DES MOINES: *Des Moines District*—Peoria
Ottumwa District—West Grove
MICHIGAN: *Grand Traverse District*—Charlevoix, Victory
MINNESOTA: *Central District*—Glendorado
Mankato District—Elmore, Cleveland
NORTH DAKOTA: *Northern District*—Benedict, Edmore, Makoti
Southern District—Berlin
NORTH-EAST OHIO: *Cambridge District*—Pleasant Ridge
Youngstown District—Andover
NORTH INDIANA: *Richmond District*—Blaine, Oakland
Wabash District—Macy, Troy
NORTH IOWA—*Algona District*—Armstrong, Ellis Point
Cedar Rapids District—Minerva
Davenport District—Solon
OHIO: *Chillicothe District*—Estel Chapel, Haynes
Lima District—5 Societies (no names given)
Wilmington District—Ripley
SOUTH DAKOTA: *Southern District*—Madison
SOUTHERN ILLINOIS: *East St. Louis District*—Beave Creek
Harrisburg District—Belle Rive
CENTRAL KANSAS: *Colby District*—Ness City
Concordia District—Portis
Dodge City District—Ashland, Meade, Pleasant Valle
KANSAS: *Emporia District*—Climax
Independence District—Bethel, Bethlehem, Niotoze
Ottawa District—Fulton
MISSOURI: *Chillicothe-Richmond District*—Edinburg Pleasant Park
NEBRASKA: *Columbus District*—Surprise
Northwest District—Hull
McCook District—Alma, Arapahoe, Atlanta, Bartley Beaver City, Benkleman, Bertrand, Bloomington Cambridge, Culbertson, Curtis, Elsie, Elwood, Eustis Franklin, Gasper, Grainton, Grant, Haigler, Hendley Holbrook, Holdredge, Huntly, Imperial, Loomis, Ma drid, Maywood, McCook, Minden, Mt. Zion, Palisade Parks, Quick, Republican City, Smithfield, Stratton Trenton, Upland, Wallace, Wauneta, Wellfleet, Wilco
NEW MEXICO: *Albuquerque District*—Aldersgate (Albu querque)
NORTHWEST TEXAS: *Pampa District*—Spearman
ST. LOUIS: *Jefferson City District*—Moscow Mills
SOUTHWEST MISSOURI: *Nevada District*—Adrian
TEXAS (SC): *Huntsville District*—Bedias
Nacogdoches District—Bethlehem
Tyler District—Edom, Walnut Grove
WEST OKLAHOMA: *Ardmore District*—Elmore City
Woodward District—Morella
COLORADO: Greeley District—Armel, Erie
Pueblo District—Cheraw
Utah-Western District—Pagosa Springs
MONTANA: Bainville, Box Elder, Inverness, Ryegate
OREGON: *Portland District*—Patton Central
PACIFIC NORTHWEST: *Walla Walla District*—Julietta (Idaho)
SOUTHERN CALIFORNIA-ARIZONA: Las Vegas, Griffith
PACIFIC JAPANESE PROVISIONAL: Central Valley, Dinuba (California)

THE FOLLOWING DISTRICTS ARE REPORTED AS 100 PER CENT ORGANIZED

This means that there is a Woman's Society of Christian Service, or a member or members, or a Wesleyan Service Guild, in every church of the district. Names of such districts will be published *once only* during the quadrennium.

NORTH CAROLINA (SE): *Raleigh District*
NORTH GEORGIA: *Athens-Elberton, Atlanta West Districts*
SOUTH CAROLINA (SE): *Anderson District*
WESTERN NORTH CAROLINA: *Salisbury District*
SOUTH CAROLINA (C): *Orangeburg District*
ILLINOIS: *Galesburg, Peoria Districts*
MINNESOTA: *Winona District*
LITTLE ROCK: *Camden District*
CALIFORNIA-NEVADA: *San Jose District*

WESLEYAN SERVICE GUILD NEWSLETTER

LILLIAN A. JOHNSON, *Secretary*

Guild Woman of the Month

Miss Letta M. Jo Wampler

GUILD Woman of the Month is Miss Letta M. Jo Wampler, who designed the Guild emblem. In the mid-twenties, a call went out to Guild members asking them to submit designs for a Guild emblem using the flag, the torch, and the cross in the arrangement. Miss Wampler sent in three designs, among which was the one chosen for our Guild pin and emblem. She received as a prize five dollars which she gave to her local Guild to be used for missions.

At the time Miss Wampler made the drawing, she was a teacher of home economics. During the summer vacation she had been managing a tea room, and it was while she was resting after her summer's work that she planned the emblem. Her "minor" in art at Indiana State Teachers' College perhaps explains why the call for an emblem design appealed to her.

After receiving the degree of Master of Arts in the School of Practical Arts of Columbia University, Miss Wampler left the teaching field to become supervising dietitian at the Good Samaritan Hospital in Vincennes, Indiana, where she is now working.

Miss Wampler has been a member of the Wesleyan Service Guild since 1924, having come in from a Queen Esther Circle. As long as she can remember she has always been interested in missionary work. The words of Jesus as he said, "As you did it to one of the least of these my brethren, you did it to me" (RSV), have inspired her to be a true missionary as she has taught children of all races and many cultures, and in her ministry to her fellow men in her hospital work. As we wear our Guild pins and as we contemplate on the meaning of our emblem, we can be proud to know that it was designed by one who maintains high standards of Christian living and service.

NEW JURISDICTION SECRETARY

Miss Frieda Blum of Hampton, Iowa, has been chosen to fill the unexpired term of jurisdiction secretary

of the Wesleyan Service Guild of North Central Jurisdiction. The vacancy occurred when, on account of illness, Miss Dorothy Paine was forced to give up all activities other than her vocation.

Miss Blum was born on an Iowa farm, and became a member of the Methodist church in Hampton, Iowa, at the age of twelve. She received the degree of Bachelor of Arts from Iowa State Teacher's College and Master of Science from Iowa State University. It was while she was teaching mathematics in the Junior High School of Fort Dodge, Iowa, that she became engaged in Guild work. She served as local president and recording secretary, and then as secretary of North Iowa Conference from 1949 to 1953. She has been active in the Wesley Foundation, in church school work, and a professional teachers' organization, and is a life member of the National Education Association.

She has now resigned from her teaching position to go into full-time church work as secretary of the Methodist church in Hampton, Iowa. Since her election to the office of jurisdiction secretary in May, she has demonstrated her ability to give excellent leadership. As we welcome her to the Standing Committee of the Wesleyan Service Guild, we extend our best wishes not only to her, but to Dorothy Paine, who, we are glad to report, is steadily improving in health.

Why the Wesleyan Service Guild?

FOLLOWING the Assembly of the Woman's Society of Christian Service in Milwaukee, between seven and eight hundred women gathered for a weekend of inspiration and fellowship. Most of these women could not come during the week, because they are employed, and therefore the Weekend was arranged for them with some of the same speakers and some of the same program features, but geared specifically to meet the needs and interests of employed women. In the discussion groups, these women thought of their unique responsibility as Christian employed women in and through their jobs, their social lives, in their local churches and communities, and in the world Christian community.

All over the country similar Weekend gatherings are being held on a smaller numerical scale. Here, women gather to worship together, to have Christian fellowship with others, and to find what they can be doing during the year to become informed about missions, Christian social relations, and the action they can take following study.

Who are these women who have this opportunity? They are the employed women who have been brought into this fellowship because of their connection with a local church which has a Wesleyan Service Guild.

The Wesleyan Service Guild is a distinctive part of the Woman's Society of Christian Service. The Woman's Society *unites* the women of the church in Christian living and service; the Wesleyan Service Guild provides the *channel* through which employed women can achieve spiritual enrichment and Christian fellowship and take an active part in developing a world Christian community. Guild meetings are held at a time suitable to working women—evenings and weekends. Through this program these women are able to have contact with women of like interests. But most important of all, they are working in a program geared to help them find ways of taking responsibility as Christian employed women—how to act as Christians, to be aware of things they see which should come to the attention of Christians and which Christians should do something about. They seek to be examples in their daily lives to those unchurched people whom they meet in their work and their social activities.

The Wesleyan Service Guild is a part of the Woman's Division of Christian Service, which in turn is a part of the Board of Missions. Certain areas of the work, particularly in the field of missions, have been allocated by the church to the Woman's Division of Christian Service, just as others have been allocated to the Division of World Missions and to the Division of National Missions. The Wesleyan Service Guild is not divorced from any of the work of these three divisions, for the work of the Divisions of World and National Missions is the responsibility of church members, just as the work of the Woman's Division is their responsibility as members of the Wesleyan Service Guild.

The Wesleyan Service Guild has a relationship to the local church as well as to the total church program. We welcome those who are not church members into the membership of the Guild, but we encourage church membership. We stress the fact that the Wesleyan Service Guild is a part of the local church. The pastor in the pulpit interprets the will of God as he sees it; the Wesleyan Service Guild is one of the important places where the employed woman gets a chance to work out these principles of Christian living which she hears from the pulpit. We encourage Guild members, above all, to take their places in the local church. We make the special qualifications of the Guild members known to the pastor through the chairman of Status of Women. In addition to this, we encourage each Guild member to be a part of at least one other group in the church, preferably one meeting weekly. We also encourage giving to the local church and to missions through the local church.

Some of the questions together with the answers we give concerning the Wesleyan Service Guild are as follows:

1. *Who may be members?* Any employed woman who is in sympathy with the purpose of the Wesleyan Service Guild and will support its program and its work is welcome to membership. It is possible to have more than one unit of the Wesleyan Service Guild in a church. It is sometimes found necessary to have two or more units especially when the age gap would be too large to place all members in one Guild.

2. *Do the Wesleyan Service Guild and the Woman's Society of Christian Service work well together?* If we keep our lines clear as to membership and if the pledge is *added to* the giving of the Woman's Society of Christian Service so that the total pledge is from the *women* of the district, conference or jurisdiction, the Woman's Society of Christian Service and the Wesleyan Service Guild can work together in harmony toward a common responsibility, each helping the other to serve more effectively.

3. *Will not an evening circle do?* Placing employed women in an evening circle is the easiest method but it means that these women will be deprived of fellowship beyond the little circle, and they will not have the wider opportunities for leadership and participation. In other words, it is not fair to these women. Anyone who honestly views the situation will recognize this. How often these groups of

usiness and professional women in
nurches are unrelated to the ac-
vities of the church, carrying on a
rogram like that of a secular or-
anization because they do not
ave the guidance and help that
e Wesleyan Service Guild re-
eives as a part of the Woman's
ivision of Christian Service! A
Vesleyan Service Guild has oppor-
nity for guidance through the
aff of the Woman's Division of
hristian Service, Standing Com-
ittees of the Woman's Division,
rogram materials, and Leadership
raining programs. As members of
e Wesleyan Service Guild women
an participate in the district, con-
rence, and jurisdiction meetings
hich are held on weekends, and
ey also can take leadership as
strict, conference, jurisdiction and
ivision officers.

4. *Our Woman's Society meets
venings, so we do not need a Guild,
o we?* Many of the loyal and
ithful employed women of the
nurch will attend the Woman's
ociety of Christian Service if it is
eld in the evenings, but if we are
reach those who are on the
eriphery, the unchurched for
hom we all agree we have a re-
onsibility, we have a better
nance to do this through an or-
anization which meets the particu-
r needs and interests of the work-
g woman. The Wesleyan Service
uild is actually a "special inter-
t" group of the church.

5. *Should every church have a
Vesleyan Service Guild?* If there
e employed women which the
nurch program is not reaching as
should, there is a possibility for
Wesleyan Service Guild. There
ust be a nucleus of six employed
omen in order for a Guild to be
ganized. Many women, we have
und through questionnaires, look
r a group such as the Wesleyan
rvice Guild when they are seek-
g a church home. We have found
is to be true time and time again.
very church should have a pro-
am which ministers to those
om it should be reaching. At a
cent Convocation on Urban Life
America, the matter of reaching
employed women, particularly sin-
gle or widowed, in an adequate way
was considered one of the problems
of the urban church.

6. *Will you describe the inter-
relationship of the Woman's So-
ciety of Christian Service and the
Wesleyan Service Guild?* The
Wesleyan Service Guild has repre-
sentation on the executive commit-
tee of the Woman's Society of
Christian Service. In turn the
Woman's Society of Christian Serv-
ice also has representation on the
Guild committees on district, con-
ference, and jurisdiction levels. The
officers of the district, conference,
and jurisdiction Woman's Society
of Christian Service are pledged to
serve the Wesleyan Service Guild
as well as the Woman's Society of
Christian Service. The district, con-
ference, and jurisdiction treasurers
of the Woman's Society of Chris-
tian Service should never be con-
sidered by Guild members to be
"their" (referring to Woman's So-
ciety) treasurers. These treasurers
should be considered "our" treas-
urers (Woman's Society *and* Guild).
As these Woman's Society officers
assume their duties, they under-
stand that this is so. Guild mem-
bers must make this an actuality.
The Guild can gain much in the
way of guidance from the Woman's
Society of Christian Service, for
over-all officers of the Woman's So-
ciety of Christian Service attend
many conferences and meetings
which Guild members cannot at-
tend. They are willing to assist
in leadership training and to give
advice in matters of organization
whenever they are asked. We ap-
preciate their help for they always
seem to be with us as a bulwark of
strength and guidance. We tell
them, however, not to let the Wes-
leyan Service Guild "lean" on
them, for capable women with
leadership ability and creative
minds are in the membership of
the Wesleyan Service Guild. They
should be encouraged to use these
assets to the utmost of their capa-
bility.

7. *How do we start a Wesleyan
Service Guild?* An Organization
Packet is available from the Wes-
leyan Service Guild office. The con-
ference and district secretaries of
the Wesleyan Service Guild are
willing to speak to the employed
women of the church. Ministers'
wives have been a great help to us
in organizing Wesleyan Service
Guilds, since many of them have
had experiences in Guilds in other
parishes, and they realize how im-
portant a part the Guild plays in
the local church. Conference offi-
cers of the Woman's Society of
Christian Service, especially secre-
taries of Promotion, are instru-
mental in organizing Guilds.

Ministers and other religious
leaders, as well as the members of
the Wesleyan Service Guilds them-
selves, give testimony to the im-
portance of the work of the Guild.
However, its basic value lies not
in the fact that it is a Wesleyan
Service Guild, or that it is part of
the Woman's Division of Christian
Service, but that it is an organiza-
tion working toward the develop-
ment of the highest type of Chris-
tian living, and toward the goal of
reaching all people everywhere with
the gospel of Christ. Its motto,
"The World to Serve," reminds us
of the words of Jesus when He
said, "You are the salt of the
earth." . . . "You are the light of
the world." . . . "and you shall be
my witnesses . . . to the end of the
earth." (RSV)

STEWARDSHIP YEAR

Did you read the item on page 14 of the September issue concerning A Readers' Count? We hope the Wesleyan Service Guilds will follow through on the suggestion, too.

Some portions of the article, "Shall a Christian Tithe?" by Bishop Costen J. Harrell appear in the author's recent book, *Stewardship and the Tithe*, and are used by permission of the publishers, the Abingdon Press.

ERRATUM

Attention, users of *A Guide to a Study of Jesus' Teachings Concerning Women!*

***The price* of the book *We Grow in the Family* by Irma Highbaugh (see top of page 27 in the guide) is *$2.50*. It is not 50 cents.**

We apologize!

MISSIONARY EDUCATION

ELIZABETH STINSON, *Secretary*

SUGGESTIONS FOR TEACHING *THAT THEY MAY HAVE LIFE*

By MRS. ROSCOE M. WHITE

THE study course, "That They May Have Life," has as its text a book entitled *Christianity and Wealth,* made up of six short chapters, each written by a different person who discusses some of the problems of our day which are common to each one of us. Primarily this is not a study on industry, social reform, business, politics, ethics, religion, or the Bible. Each one of these has some part. What then can it be?

Ask your class to discuss this for a few minutes, and let them suggest what they think is the general topic of this book. By questions bring out the fact that this is a study on Economics, as interpreted by *thinking Christians.* Here are some other facts—First, this is a study asking each one of us to evaluate *how we use what we have.* Second, this is a study that touches the experience of each one of us. Third, this is an every-day book, not all theory and dogma. It presents facts that have to do with daily living. Fourth, this is an easy book to read.

How do I use what I have? Read that sentence aloud six times and each time emphasize a different word. It almost asks six different questions. Certainly it does not ask us to use what we do *not* have. Am I a Christian steward with the gifts, spiritual and material, which the Lord has entrusted to me? Are you wealthy? How much does a person have to possess to be wealthy? Is wealth a blessing? Do any of us think of ourselves as too rich for our own good? Do we meet many people who complain of the burden of their possessions? Why not? Wealth is a relative term, like high or low, much or little.

Write on the blackboard the title of the text:

CHRISTIANITY: A Christian is a person with hands through which Christ *helps,*

AND with a tongue through which Christ *speaks*

with a mind through which Christ *thinks,*

with a heart through which Christ *loves.*

WEALTH: What we have.

In other words, this may mean: How do thinking Christians use what they have? If the spirit of Christ lives in us and uses our hands, tongue, mind, and heart, we will want to use what we have as a Christian should.

Two splendid helps, in connection with the book, are the *Study Guide,* written by Mrs. Margaret Bender and Dr. Lawrence Senesh and the questions placed at the close of each chapter in the text. A pertinent question used at the right time can promote constructive thinking. As an individual wrestles with a problem, she asks herself many questions; as she find an answer to the smaller segments, gradually she has a clearer light on the total problem.

This study lends itself to discussion, to questions and answers; or to panel presentation followed by questions. Many pamphlets have been written on "How to promote discussion." One method is for the leader to ask one or two good questions, pause a moment; if no one responds immediately, the leader should call on some individual.

What constitutes a good question? *First,* the question must relate to the topic at hand. *Second,* the question must cause a class to think. *Third,* the question must relate itself to the known experience of some in the class. The more people present who, through experience, have some knowledge of the topic, the better the discussion will b

Next, how does one frame a goo question? Read your chapte thoughtfully, mark some strikin statements—statements of fact o of concern. Then transpose thi statement into a question.

At some time during the clas every one of the affirmations fro the recent Fourth Assembly shoul be used. See July-August issue o THE METHODIST WOMAN, pages 4 and 46. After a discussion, one o these affirmations could be used a a summary.

Divide your class into groups Ask one group to answer ever question asked at the close o the third chapter, "Women an Wealth." Another group migh prepare a skit on family security The family council meets aroun the table and asks questions of th minister or an insurance agent, o the children question the parents

The chapters, "Foreign Policy" and "World Order," would lend themselves to panel discussion Each person on the panel woul present her conviction, and certain persons seated in the class shoul have questions prepared to ask th panel.

Another group could list on the board five or ten affirmations from the chapter "Christian Vocation and Wealth." The class might discuss them, add others, or change the ones listed.

Chapter One is the heart of the book. It reaffirms that an individual is a whole person with many needs —mental, physical, spiritual, and social. See Luke 2:52. What kind of person was Christ? Chapter One answers this question. Chapter One also tells us what he was *not.* (Example: see Psalms 1.)

What was Christ's purpose in Life?

not security
not popularity
not power

But that

He and the Father might be One,
and that he might lead others into that oneness.

"There is a time for every work and ery purpose."—*Ecclesiastes 3:17*

AN ALARM CLOCK does not mean to offend, only means to serve. Sometimes e executive, jurisdiction, conferce, or district secretary feels like alarm clock sounding off to say, t's time to do this or that." She, o, only means to serve.

A college president in a comencement address stated that here is no substitute for the indidual." There is no substitute for e local secretary of Student Work. o one else can do the work that u can do. "The Church for you th wait" to help build it's future adership. The world needs citins who are Christian in thought d word and deed. The church eds consecrated and qualified rsonnel and other devoted memrs to carry on it's missionary enrprise. Future workers must be und among the students of today. Vacation is over and young peoe are off to college. There they ll make new friends and new soal contacts, form new habits and ange some of their standards of ving. They will begin to use a ientific interpretation of life. Will e church go to college with her udents and help them spiritually adjust to this enlarged campus e? It will, if the Student secrery in the local church is alert. e must help convince the stunts that the church is with them d has a deep concern for them. me is a decisive factor in a stunt's life and he is forced to push me activities aside. Thus relious groups must be as zealous as cular ones, if Christianity on a llege level is to capture some of e time and attention and interest the student. They must be lped to realize that religious acities tend to make for a better lanced personality, no matter at business or profession they ay choose to enter.

The home church must take as uch interest in the student as the esley Foundation or the Methist Student Movement group. is involves effort on the part of the home pastor, MYF counselors, and the local secretary of Student Work of the Woman's Society. What specifically should the local secretary do?

1. Learn the names of students from your church who are entering college. Contact your minister or some other person who knows the student and his church experience, as well as his background. Get acquainted personally with him. Some ministers hold a Spiritual Retreat for students before they leave. Send the student's name, home and campus address via the blue information card to the religious director or minister on the college campus. They are anxious to have these cards early in the summer, so send the home address even if you cannot obtain the other early. Send a personal note of introduction with any desirable information. Some conferences prefer that these go through the conference secretary. Check with your conference for procedure.

2. Write a personal note to the student assuring him of the church's interest, and urging him to continue his church activities. Send him *motive, The Upper Room,* and other devotional material. Keep him informed of local church activities with bulletins, church papers, and letters. Use him when he is home. Students like to express their views and to use their college Christian experience as a teacher or worship leader.

3. Urge the observance of Student Day in June. (Offering goes to Student Loan and Scholarship Fund.) Help plan for Student Recognition Sunday in December. Don't let the student forget his church or the church forget the student.

International students make an interesting contribution to Student Work. Entertain these students, and a whole new world will be opened to you and to them.

Vocational guidance is an important phase of our work in which we again cooperate with the secretaries of Youth Work and Missionary Personnel. Counseling as to steps necessary to be accepted as full-time workers, types of missionaries needed, and loans available is all a challenging part of Student Work.

After you have done your share the pastor, the religious director, and the campus secretary stand ready to help the student. The Methodist Student Movement (MSM) and Wesley Foundations at state and independent colleges provide for the spiritual, moral, and social needs of students. Student Regional Training Conferences are outstanding. The theme this year was "The Campus Predicament and the Christian Corrective."

Whether it be a student away in college, the man or woman in service, or the young person who goes directly from high school into business or industry, they must be given assurance that they are still a part *of* and not apart *from* the church. The future of Christianity lies in their lives.

In our work as in other work, love is the thing that makes things easy. Love of our God, love of our church, love of our fellow men give us the spiritual inspiration and the sacrificial urge to do more than we think we can do. He has said, "If you love me, feed my sheep."

STUDENT WORK

DOROTHY NYLAND, *Secretary*

THE ALARM CLOCK

By MRS. ALFRED H. LOWTHER, *North Central Jurisdiction Secretary of Student Work*

YOUTH WORK

HELEN L. JOHNSON, *Secretary*

CONCERNED

MANY of us think more about others during these early winter months than at other times. When we review our many reasons for giving thanks, we think of those who are less fortunate. As we examine our reasons for gratitude we remember those in need wherever they are—next door, in the neighboring town, or in some other part of the world. Frequently we decide to do something.

Some of us in the MYF have stretched both our ideas and vocabulary through developing a program that will help all youth "discover the will of God and live by it." We speak more often about those things which give us concern for all God's children. For example, within the program area of Christian Outreach we are concerned with: the world-wide mission of the church; the ecumenical movement; overseas relief and reconstruction; and peace and world order. Possibly your MYF has already made plans to send clothing and/or money to overseas relief as suggested in *Youth Planbook.*[1]

Methodism is justly proud of the fine work being done through the Methodist Committee for Overseas Relief. It is through their program, in cooperation with Church World Service and other relief agencies, that we share in helping to meet a wide variety of need in many parts of the world. Contributions to overseas relief and reconstruction are made through gifts, which include money, clothing, medical supplies, and technical assistance. We encourage MYF groups to send their money to MCOR "with no strings attached."[2]

Farmer Manickam's story is only one illustration of MCOR at work. Farmer Manickam, who dug all day to deepen the well in his village, looked forward to wages that meant something, though there was nothing to buy in his village. In his part of India where the monsoons had failed for six years there were no grains and no vegetables. Farmer Manickam's wages were to be in wheat which he could take home to his family—wheat furnished through the Church World Service surplus commodities program. The Methodist Committee for Overseas Relief takes part in the program by contributing to CWS. Such a plan is serving a double purpose in India—it meets the immediate food needs of families like that of Farmer Manickam, and it works to prevent future famine by deepening the wells when it is used as wages for native laborers.

Some of the needs are in areas devastated by war. Occasionally the government of the East Zone of Germany allows bulk shipments of food to be sent to church-related institutions in the East Zone. Recently a letter came to Church World Service in New York (of which MCOR is a cooperating member) from children in an orphanage in the Russian Zone. The stationery was decorated with pictures which the children themselves had painted. There were drums of lard, bags of flour, boxes of egg powder, tins of meat, bags of sugar dancing around the words which said "Thank you" to the churches of the United States. These children concerned themselves with lard and flour because these articles represent to them good food.

Now we have a new opportunity and responsibility. The Methodist Church, through MCOR, has agreed to bring into this country 5,000 of the 214,000 immigrants who will be admitted under the 1953 Refugee Relief Act. These homeless ones may not come unless they are sponsored by American citizens who will provide jobs, homes, and guarantees that the refugees will not become public charges. The "processing may take from six to eight months after the offer of a sponsorship is received by MCOR."

Village wells such as this one are being dug with the help of MCOR funds. A U.N. health team is giving inoculations

"MCOR already has hundreds of applications coming from overseas with complete personal data and pictures of the refugees, carefully prepared by the World Council of Churches Resettlement Offices abroad."[3]

For many years, MCOR has been carrying on an extensive program for displaced persons who have sought freedom and refuge in this country. A DP who came to America with no knowledge of English and only 23 cents in his pocket started in as a draftsman. Soon he was a lecturer in a college and a member of the engineering staff of General Electric. In a long letter of appreciation are found these two sentences:

"On January of this year I made the final payment discharging my financial obligation to you (for a transportation loan); otherwise, I shall always be indebted to you. . . . I wish to thank you for the help you gave me and my family in our time of dire need. . . ."

How deep is your concern for relieving some of the suffering around the world? Does it go deep enough to make you share what you have? Will your Thanksgiving observance be different this year?

[1] For further information about what your MYF can do write to the Youth Department, Box 871, Nashville, Tennessee, for a free packet for youth on overseas relief.

[2] See "Youth Give"—free leaflet from Youth Department, Box 871, Nashville, Tennessee.

The stories in this article were contributed by MCOR.

[3] If your MYF wants more information about steps to take in sponsoring a refugee, write to the Youth Department, Box 871, Nashville, Tennessee, for a free packet on the Refugee Resettlement Program.

CHILDREN'S WORK

By RUBY VAN HOOSER, *Secretary*

NOVEMBER ITEMS

A NEW secretary of Children's Work writes: "Each time I explore its possibilies, Children's Work seems to grow gger in significance. I can see at it is a full-time job, and I know at in the work rich experiences lie ead for me."

What are some of the "rich exriences" that the month of Nomber may bring to this secretary, d to others who have served in is office of the Woman's Society Christian Service for a longer ne than she? Here are some:

1. *Guiding children in the church hool to live and grow as Chrisns.* Here are boys and girls bubing over with life, interested in thousand different things in the orld about them. As the secrery seeks to know the members of e class entrusted to her leaderip, and as she makes careful eparation for guiding the activies of the children during the lesn hour, she can be sure that yous adventures await her at nday school and at any other ssion of the church school in nich she may take part.

2. *Planning and working with her leaders for the celebration of anksgiving in the children's divin of the church school.* Suggesns of all kinds are found in the gular lesson materials for Novemr. Making Thanksgiving meanful for children, expressing titude in loving and thoughtful ways—this is another of the "rich experiences" that await children's workers this month, including the secretary of Children's Work.

3. *Learning about Christian work in India and Pakistan,* one of the current missionary emphases for boys and girls, at the program meeting for November of the Woman's Society of Christian Service. What ventures in devotion and service this outreach of the Gospel to India and Pakistan have represented! How the secretary of Children's Work will need to be saturated with this background, in order to prepare to teach the missionary emphasis for children during January and February!

While attending this meeting of the Woman's Society, the secretary of Children's Work, if time allows, will wish to make a brief report of some of the interesting things taking place this month in the children's division of the church school.

4. *Sharing one's possessions to help the children of Korea at the Thanksgiving season.* The people of this war-torn country will be on the hearts and in the minds of Methodist folk often during the days of this particular month, and many ways of assisting them will probably be suggested. Little children in Korea and their older brothers and sisters continue to need adequate shelter, good, nourishing food, warm blankets during the cold weather, and skilled attention to make the sick well and strong again. Teachers and children in the church school may want to share in some special way what they have with their friends in this faraway part of the world.

These are some of the "rich experiences" that secretaries of Children's Work will find on the calendar for November. Each secretary will have the opportunity to enter into them and make them her own.

IN MEMORIAM

Dr. Esther Gimson Bare Rosier **died on May 16, 1954. Born Esther Gimson in 1876, in Waterbury, Connecticut, she was graduated from Hedding College, Northwestern University School of Medicine, attended Chicago Training School, and first sailed to India in 1904. During her service at Clara Swain Hospital in Bareilly, she pioneered in setting up the Baby Fold. In 1923, she was married to Dr. C. L. Bare, who died within the year. Later, home responsibilities called her back to America. She married Mr. Rosier, a childhood friend, and after his death went to live at Thoburn Terrace in Alhambra, California.**

Miss Mildred L. Pierce, **who was born in Monticello, Iowa, in 1898, passed into the greater life on July 15, 1954, at Willard, New York. Holding degrees from Cornell College, National College of Education, and the University of New Mexico, she sailed for India in 1922. Her first three terms were spent in work among the Santals in Pakaur of Bengal Conference, where she organized and built the Santal Middle School, now known as Jidato High School. Miss Pierce had two Indian languages at her command, and organized the work on adult literacy in her territory. During her last term she was on the staff of Isabella Thoburn College.**

Miss Ada Marie Kennard **was born in Carey, Ohio, in 1887. She received her A.B. from Redlands University, and also attended the University of Southern California and the Chicago Training School. For one year she served as Girls' Matron in Sherman Institute for American Indians. In 1924, Miss Kennard sailed for India, where she nurtured "Wellesley" Girls' High School in Naini Tal through twenty-five years of successful growth. She passed away in California on July 22, 1954.**

Miss Mary J. Harrison, **after graduating from the former Kansas City National Training School, Kansas City, Missouri, in 1911, was a deaconess-parish worker for thirty-seven years in Michigan, Colorado, Ohio, and Kansas. Miss Harrison served Grace Church, Denver, for a long period while a member of the Margaret Eveans Deaconess Home. Before retiring in 1951, her service was in Leavenworth, Kansas, in order to be with her sister. Miss Harrison passed away on July 25, 1954.**

Miss Lucile R. Van Ness, **a retired deaconess who resided at the Methodist Home in Cincinnati, Ohio, passed away August 3, 1954. Miss Van Ness was graduated from the New York Deaconess Training School in 1907 and served as parish visitor in Chicago, Illinois, and in several cities in the state of Oregon. She was retired in 1933.**

LITERATURE AND PUBLICATIONS

MRS. C. C. LONG, *Circulation Manager and Secretary of Literature*
7820 Reading Road, Cincinnati 37, Ohio

***The Methodist Woman*, $1.00 per year. Combination with *World Outlook*, $2.30**

THE WINNER (?)

WE TRUST that you have all worked very hard on your October combination subscription drive, and that you reported the results of your effort to the district secretary of Literature. We shall receive the report of achievements from the jurisdiction secretaries by January 15, and probably by the May or June issue we can make the announcement of winners. This page is written three months in advance.

Some Accomplishments

Mrs. Harley E. Teague of Mexico, Missouri, writes, "Every member of my circle is a subscriber." Forty-two members subscribed when this secretary took office and she closed the year with seventy-seven subscribers, an increase of forty-three. The Mexico Methodist Church leads the district in subscriptions. Congratulations to Mrs. Teague and to all the members of this church!

Mrs. Paul Kastner of Milan, Tennessee, sends the information that Mrs. Caleb Witt, Sr., Medina, Tennessee, Lexington District of Memphis Conference, has the distinction of being the only secretary of Literature and Publications in Memphis Conference Woman's Society who has *exceeded* the quota of "every member a subscriber to THE METHODIST WOMAN." Mrs. Witt holds her membership in the Society at Mt. Zion Methodist Church near Medina. More power to such secretaries of Literature!

From a Skit on District Programs

From Mt. Sequoyah and the Workshop on Program Building came this contribution regarding literature:

"Oh, I am so glad to be talking about literature, for I just love books and good literature. There is one kind of worm I would not mind being called—and that is a bookworm!

"There should be a big display of books at every district meeting—materials for each and every line of work. Our Literature Headquarters is doing a grand job supplying our needs.

"Few of our members have the *Catalogue* from Literature Headquarters, and fewer women ever go through the *Catalogue* page by page. Why, many women come to the district meetings prepared to go to the stores in the afternoon and buy shoes and shop around. Instead of buying a ten-dollar pair of shoes, a woman ought to spend at least half that on books at the meeting. Most women spend more on their feet than on what goes inside their heads.

"The district secretary of Literature and Publications should have attractive displays of literature arranged for the different lines of work, and she should be given time on the day's program to tell about the books and magazines she has for sale. Do you know that for less than $5.00 each woman can have alongside her Bible these necessary tools: THE METHODIST WOMAN and WORLD OUTLOOK for one year, the *Annual Report of the Woman's Division*, the *Prayer Calendar*, the two *Do You Know* booklets, and *A Guide*?

"The literature room should be conveniently located so that every woman at the district meeting will have a good opportunity to browse around the book tables."

"Hat-tractive"

Dallas, Texas, contributes the picture of a cute little boy and the following suggestions: "Each yea our church has a 'hat parade' i connection with the bazaar. Th year," says the Literature secre tary, Mrs. H. L. Sunderlin, "I en tered a hat representing TH METHODIST WOMAN with a WORL OUTLOOK. I took the tags from th October subscription drive an wrote the name of each subscribe to both magazines on every tag Then I secured them to an angel food-cake pan and placed a sma globe of the world on top of th pan. My young son modeled i Don't you think that was a goo plug for the magazines?"

We certainly do and a ver clever idea!

Speaking of hats, did you se Mrs. H. V. Weems's hat made o Operation Combination "O" tag in Milwaukee? Watch for her pic ture in WORLD OUTLOOK. Mr Weems is secretary of Literatur and Publications of Florida Con ference, which won the banner fo the most new combination subscrip tions in 1953-54. What about you conference? Will it measure up i this contest in 1954-55? Florid worked hard to keep the banner Reports in January will show.

Mrs. Weems also lists the effor made in October, 1953, by her lo cal church at Sebring, which was leader in the award for a churc with a membership over one hun dred. The plan follows:

Locally we had a wonderful meeting The Society paid for a well-prepared an pretty meal. Large "O's" of red hibiscu decorated the tables at strategic spots while copies of THE METHODIST WOMA and WORLD OUTLOOK were arranged at tractively. Place mats and napkins wer the Wright Studios' Around the Worl series, and programs were on the reprint of the July-August covers of THE METH ODIST WOMAN. My immediate predeces sor as conference secretary of Literature and Publications, Mrs. R. D. Schneide of Haines City, president of Lakeland District, was our guest speaker. He clever message created interest and en thusiasm which resulted in securing fifty four new combination subscriptions an five singles to THE METHODIST WOMAN Immediately preceding the meal, the skit "Lost Pep Clinic," was hilariously an effectively produced.

LET'S GO TO PRESS

By MRS. ALVIN B. PFEIFFER, *Vice-President of North Central Jurisdiction, in collaboration with* MRS. NEWELL TRAKEL, *Vice-President of Wisconsin Conference*

ACH year tremendous sums of money are spent by business and industry on advertising. This is considered money l spent, for it affords a means of erpreting a product and of building good public relations. Last year liquor industry alone spent approximately $250,000,000 in advertising. This vast sum indicates the portance attached to influencing buying public through the dium of advertising. To this end iness employs high-priced and verful public relations and adtising people.

t defies the imagination to think the impact that could be made the world by the church through similar program of advertising l good public relations. Religion l the activities of the church are vs, and experience indicates that vspapers are willing to print this vs. The failure to have good vs coverage seems to be the fault the church and the various orizations within the church. We told by newspaper people that s is due to the fact that news sented by the church is most quently very inadequate and in-

To this criticism the Woman's iety must plead guilty. Editors not expect the woman handling publicity for a local Society to an expert news writer, but they expect her to be familiar with ne of the basic principles of newsting. It is hoped that the sugtions contained in this article l be helpful to those responsible publicity.

. News articles should always lude the five W's: *Who, What, y, When,* and *Where.* If these e essentials are not in your news ry, then it is not ready for mission to the paper. State se five essentials in your opening agraph in the fewest and clear- words possible.

. The news story should be tten with the most important t at the beginning, so that the icle can be cut from the end if essary. This has been likened an inverted pyramid, with the five W's fed into the broad base which is the top of the story.

3. Feature stories with a human interest appeal will usually be given more attention than a straight announcement of a meeting.

4. To be newsworthy, an article must have interest for more persons than the members of the group involved. The length of an article is determined by the interest it holds for those outside this group. For this reason names play an important part. The more names—correctly spelled—the more reader interest it will have. Be sure of correct titles and that lists are complete. Do not use nicknames. Do not refer to a man as Mr. John Doe. Make it plain John Doe for the first reference; thereafter refer to him as Mr. Doe. Specify Miss or Mrs. when writing of women past teen-age. Use the initials of her husband when writing of a married woman.

5. Before there can be effective publicity, there must be something worth publicizing, something timely, factual, and of interest to a number of people. Good publicity cannot be developed from a weak program or from nebulous plans. It is the unusual that most readily is given space in the newspapers. This does not mean that church news cannot compete for space. It does mean that the woman responsible for Woman's Society publicity must have a "nose for news."

6. In submitting a news article, in writing or by telephone, completely identify yourself in case of need for further consultation. Written copy should be typed, double spaced, on one side of the paper. Try to establish a contact at the newspaper with a definite reporter, and carry through the year with him. In many smaller communities this contact is the local society editor.

7. Submit the best story you can and leave the rest to the reporters, editors, and typesetters. Do not attempt to write headlines for your story. This is the job of the editor.

8. Know your newspapers' deadlines and observe them. *News Must Be Timely!*

9. In your first contacts with the newspaper, be sure to emphasize the organization about which you are writing is the *Woman's* Society of Christian Service and *not* the *Women's* Society of Christian Service! Do not expect that the newspaper or its readers will be as familiar as you are with the organization you represent.

10. A quote from a well-known and trusted person in the community is valuable for your release.

11. If your meeting holds promise of being something especially newsworthy, see if a reporter is able to attend in person. If he does, see that he is welcomed and correctly informed as to the facts which he is seeking. If the meeting is a "ticket" or reserved-seat affair, be sure the reporter has the necessary ticket or reservation. Introduce the reporters to others seated near them. Provide the reporters with programs and with typed copies of or quotes from the main speeches.

12. Whenever a news story announcing a meeting has been published, it is reasonable to expect a second news story after the meeting has been held. This presupposes that developments at the meeting were newsworthy.

Effective publicity uses all practical outlets, such as mimeographed fliers or announcements, yearbooks, speakers, two-penny post cards, posters, displays, radio, television, telephone calls, word of mouth, personal letters or notes, bulletin boards.

The publicity chairman may choose a committee of people with particular talents along special

lines—writers, photographers, showcard writers, poster artists, typists, and mimeographers.

Borrow ideas that appeal. Read the publicity of other groups and keep a scrapbook of novel and effective ideas which they have used.

There is no mystery about effective publicity. Keep alert to the news, learn the rules, build a bridge of good will and understanding between your organization and the press, and you will have excellent publicity.

1954 U.S.-2's

(*Continued from page 15*)

Miss Polly Ann Lassiter, Lake Wales, Fla., to Rural work, Arkadelphia District, Arkansas

Miss Julia Ann Ritch, Charlotte, N. C., to Jesse Lee Home, Seward, Alaska

Miss Wilma Ryan, Bentonia, Miss., to Muhlenburg Settlement, Central City, Ky.

NORTH CENTRAL

Miss Anna Marie Breyfogle, Three Rivers, Mich., to Sue Bennett College, London, Ky.

Miss Gloria Lee Brockington, Columbus, Ohio, to Navajo Methodist Mission School, Farmington, N. M.

Miss Betty Lou Brown, Alexandria, Minn., to Riddle Memorial Deaconess Home, Wilmington, Del.

Miss Elizabeth Ann Pruitt, Kenosha, Wis., to Sue Bennett College, London, Ky.

Miss Beverly Alice Rieckhoff, East Chicago, Ind., to Neighborhood House, Calexico, Calif.

SOUTH CENTRAL

Miss Margaret Applegate, Drumright, Okla., to Bethlehem Community Center, Chattanooga, Tenn.

Miss Iris Faye Bell, Woolstock, Iowa, to Rural work, Imboken, Ark.

Miss Geraldine Hunt, Haynesville, La., to Rural work, Johnson City, Tenn.

Miss Marthabel Maughlin, Dighton, Kan., to Harwood Girls' School, Albuquerque, N. M.

Miss Lois Janette Greenwood, Newton, Kan., to Navajo Methodist Mission School, Farmington, N. M.

WESTERN

Miss Linda Louise Gragg, Monroe, Ore., to Marcy Center, Chicago, Ill.

Miss Mary Margaret Grebbell, Seattle, Wash., to Garden Creek Community Center, Oakwood, Va.

Mr. Robert Trost, Redondo Beach, Calif., to Marcy Center, Chicago, Ill.

SPEAKING MY MIND

By INEZ HUNTER

WHEN you invite me to speak to your Woman's Society—

Please—invite me as if you are asking me to something really worth while. If you sound as if your group isn't important, I'll not be too anxious to come.

—provide me with the following information:

Is it a circle or the entire Woman's Society? What is the occasion (social gathering, regular meeting, annual dinner, or big rally)?

About how many people do you expect?

The exact day, time, and place of the meeting.

Where I come in the program.

What you would like me to speak about. (Don't say, "Why, anything you have ready.")

These questions do not seem important, but they help in preparing the right kind of talk for your particular group.

—call me to check details a few days before the meeting.

—arrange to have someone on hand to meet me. Wandering through a strange church hunting a meeting, isn't always fun.

—help me become a part of the group by giving enough information with your introductions to members, so that there will be a starting place for conversation. (i. e. This is Mrs. S., our minister's wife, or Mrs. J who is our organist.)

—have accurate information f your introduction but, pleas go easy with the verbal flowe

—when I take the floor, see th I stand where I can see eve person. A table to stand besi or a lectern to use will help m feel more comfortable.

—when I have finished, don follow with a post-morte speech. It doesn't flatter m only makes me suspect yo didn't like what I said.

—as I leave, don't suddenly offe me money in payment of m services, because that is em barrassing; but do take tim to drop me a note of thanks, o in some other little way let m know I wasn't too far fro what you wanted.

—if you would like a copy of poem, or quotation, or a state ment, don't ask for it on th run and expect me to remem ber. Hand me a note with you name and address and your re quest written on it, and you' get what you want.

—if you are writing me up i the paper, I'd like a chance t verify any quotations, if yo please.

Then, after all these things, i I have been at all satisfactory please invite me to return when yo feel that my skills, experience, o knowledge will be useful to you.

ANNUITIES

An annuitant of the Woman's Division of Christian Service writes: *"I have never regretted my investment in a Woman's Division of Christian Service Annuity, for it has brought me great satisfaction."*

Another writes: *"I know of no place where the money will do so much good as in the Woman's Division of Christian Service. I am the one who should express gratitude for the use you make of the gifts that you take care of and use so wisely."*

For information concerning annuities, write to Miss Henrietta Gibson, Treasurer, 150 Fifth Avenue, New York 11, New York.

The World Council and Your Society

(*Continued from page 5*)

eedings of the World Council were eported in the press and over the adio. However, for this great event o have real meaning, facts and ndings must be organized and udied. So the editor asked the risdiction presidents to list a few ings the members of the Woman's ociety should know.[1]

SIGNIFICANCE OF THE SYMBOL: It believed that this symbol, a ship ith a mast in the form of a cross, ad its origin in the gospel stories oncerning the calling of the Galilan fisherman to discipleship and e stilling of the storm on the Lake Galilee. *Oikoumene,* the word ritten above and around the cross, omes from the Greek word *Oikos* eaning house. Its English equivant is *ecumenical.* In modern sage, it signifies the whole household of faith, all races, all nations, l branches of the Church.

Purpose: According to the genal secretary, Dr. W. A. Visser 't ooft,

The World Council is essentially an strument at the service of the urches to assist them in their comon task to manifest the true nature the Church. *The World Council is t the World Church.* It is completely roneous to suggest that the World ouncil is or has any ambition to beme a super-church.

MEMBERSHIP: At Evanston, the ouncil accepted two South African urches as members, thus bringg the total to 163 member urches in forty-eight countries. must be repeated that the deletes represented their churches, t organizations within the church. ll the Methodist delegates, conltants, and accredited visitors ere nominated by the Council of shops. According to the attendnce tally, 1,298 official particiants, including observers and fraternal delegates, came from 179 urches in 54 countries. Of this mber, 204 were women. The 502 legates represented 132 member urches in 42 countries.

ADMINISTRATION: A presidium of presidents, a Central Committee, and a secretarial staff. The Central Committee is the responsible administrative group. It is composed of ninety members. Mrs. Frank G. Brooks was one of four Methodists elected at Evanston to this important policy-making body which includes 73 clergymen, 11 lay*men* and 6 women.

THEME: "Christ, the Hope of the World." This was presented through two major addresses followed by full discussion in fifteen separate groups of delegates and consultants meeting in four sessions.

STUDY SECTION REPORTS: Thinking was stimulated in each area by addresses of two or more authorities at plenary sessions. Each section had a total of ten hours, in five two-hour sessions, to discuss the Working Papers, to redraft the papers and prepare a final statement to the Assembly as a whole. See the sources listed in the footnotes for major points covered in the six sections: I Faith and Order; II Evangelism; III The Responsible Society in a World Perspective; IV International Affairs; V Intergroup Relations; VI The Laity—The Christian in His Vocation.

ACCOMPLISHMENTS: The ongoing program of the World Council is carried on through commissions and departments. A full picture of the Council's work was presented in mimeographed reports which were read by the responsible person in the secretariat. Perhaps the most familiar phases of the work are the Division of Interchurch Aid and Service to Refugees; the Commission of the Churches on International Affairs, and Work Camps of the Youth Department.

FINALLY: This is an inadequate listing, but it should help to organize the abundance of material that has been printed. Each one is a part of the World Council, as each fulfills her privileges as an active, participating member of The Methodist Church. Ecumenicity begins right where we are—in the local community—through friendly, sympathetic intermingling with members of other communions; through study groups; and through united action on issues of concern. Ecumenicity is strengthened as it is rooted in the life of the member churches of the World Council.

[1] THE METHODIST WOMAN does not have space to print the material but one immediate resource is *The Christian Advocate* which devoted the issues August 19-September 9 to the proceedings; and another is *The Christian Century,* especially the September 22 issue, which gives a complete record of the actions.

Reflected glory came to Methodist women when Mrs. Frank G. Brooks was elected to the Central Committee. Friends gave a breakfast in her honor at which Mrs. J. D. Bragg presided. *Left to right:* Miss Ivy Chou, Mrs. Brooks, Mrs. Bragg, Miss Henrietta Gibson.

APPROVED STUDIES 1954-55
For Adults

Theme: The City

Man and God in the City. By Kenneth D. Miller. $1.25.

Look at the City. By Janette T. Harrington. $1.00.

Adult Guide on "The City." By Ione Catton. 50 cents.

Supplementary Materials:

The Church in Urban Life—A Fact Book. 50 cents.

Community Centers in Cities. A new leaflet. Free for postage.

This Thine House. By Marion Wefer. A one-act play with stirring dialogue and humor. Two women, 5 men, 4 boys, 1 child, 2 extra children. 50 cents.

Fun and Festival Among America's Peoples. By Katherine F. Rohrbough. 50 cents.

Theme: India, Pakistan, and Ceylon

Under Three Flags. By Stephen Neill. $1.25.

Face to Face with India. By Roland E. Wolseley. $1.25.

Adult Guide on "India, Pakistan, and Ceylon." By Irene A. Jones. 50 cents.

Supplementary Materials:

Threshold for Pakistan. Free for postage.

India Today. By Marjorie Dimmitt. 10 cents; 3 for 25 cents.

Our Bit of the Road. Free for postage.

Pakistan. By Constance Blackstock. 10 cents.

Isabella Thoburn, Creator of Ideals. 10 cents; 3 for 25 cents.

Clara Swain—The Call and the Answer. 5 cents; 6 for 20 cents.

Physician in Charge. By Jeanne Carruthers. An excellent one act drama. One woman, 6 men, 7 extras. 50 cents.

That Heaven of Freedom. By Dorothy Clarke Wilson. A one act play set in a Christian girls' school of northern India. Two women, 3 girls. 50 cents.

Fun and Festival from India, Pakistan, and Ceylon. By Irene Wells and Jean Bothwell. 50 cents.

Christmas Cards. A beautiful portrayal of the manger scene by an Indian artist. In color. Size 7½ by 6½ inches. Packet of 4 cards, $1.00.

Theme: That They May Have Life

Christianity and Wealth. A symposium. 65 cents.

A Leader's Guide for "That They May Have Life." By Mrs. Clifford A. Bender. 25 cents.

Supplementary Materials:

A Christian's Primer of Technical Assistance and Land Reform. This booklet shows the Christian's responsibility to understand the scope and significance of technical assistance and land reform, as related to the U. N. Program and other programs of this type. 35 cents.

Christian Action in Economic Life. By Harold Letts. 65 cents.

Ethics in a Business Society. By Marquis W. Childs and Douglass Cater. 35 cents.

Theme: Jesus' Teachings Concerning Women

The Master Calleth for Thee. By Lady Hosie. 65 cents.

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